

AUGUST, 1922

HOME LANDS

VOL. 4 NO. 3

FOR years we have been told that farmers would not co-operate. Nor did they want to, for they were fully occupied with production and had little time for selling. But driven to it by economic pressure they are meeting the situation successfully. It is no longer a question whether farmers can co-operate. They *are* co-operating. The only question is how far they will be driven to co-operate by our distribution system.—From an Editorial, “*The Country Gentleman*,” May 28, 1921

In This Number Chapters I and II
Pacemakers in Farmers' Co-operation
BENSON Y. LANDIS



HOME LANDS

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PACEMAKERS IN FARMERS' CO-OPERATION

A Monograph By Benson Y. Landis

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Is It a Short Step—From the Club to the Co-operative? (Discussed on page 20)

PACEMAKERS IN FARMERS' CO-OPERATION

A MONOGRAPH

Benson Y. Landis

Preface

THE purposes of this study are to give a comprehensive account of the present extent of farmers' co-operative enterprise, to explain various types of organizations and the methods used; to tell the stories of successful and typical local and federated co-operatives; to estimate the full significance of this important and rapidly growing movement. It includes the first extensive survey of local co-operatives, covering organizations in 202 representative counties in forty-four states. It is a narrative of some of the very recent efforts as well as of older tested organizations. The interest is solely in co-operation among farmers in buying, selling, and other steps in the distribution of supplies and produce.

The author's sources have been personal investigation during the past two years, research into numerous state and national agricultural bulletins and journals, correspondence with organizations, and for parts two and four of Chapter II data gathered on rural life, including farmers' co-operative organizations, during 1920-21 by the Town and Country Department of the Interchurch World Movement and of the Committee on Social and Religious Surveys. This last

information, secured by trained field workers, or by volunteer leaders under their supervision, covers the 2,575 rural communities in 202 counties well distributed over the various regions. They were selected from a total of 600 counties available, so as to get a fair representation from all districts. The aim was to get as near as possible to six or seven per cent of the total number of counties in each state.

In these investigations the rural community has been, in a majority of cases, the trade area of the village or town. Nearly every town or village has a surrounding farming population, and the farmers have with it strong ties of trade and also some ties in social and recreational life, education and religion. In some sections the trade area does not influence the grouping of people for other activities. Then the "social community" is the unit, centering around some institution or organization as the school, lodge or church. Though ordinarily the community with 5,000 people in a town, plus the surrounding farmers, is the largest studied, this limit has not been arbitrarily applied. The smaller communities, if altogether industrial, have been excluded, while the larger, if altogether rural, have been surveyed.

CHAPTER I. Why Farmers' Co-operation?

ONLY some unusual emergency or condition brought about co-operation among farmers in the first periods of the settlement of this country. The New Jersey Bay Companies are an illustration of such co-operation in the early days. Farmers living along the shores of the Delaware Bay needed protection from tides, and prior to the American Revolution organized co-operative companies for building dikes. The farmer paid a small sum per acre for the protection, and the bank masters of the co-operatives were paid by the hour for building dikes. Many companies are still in existence. New Jersey early made a law for their incorporation. They made productive thousands of acres of land which would otherwise have been mere tide marsh.

The large development of agricultural co-operation which has taken place since 1900 and particularly since 1910 has had no slow, steady growth over our history. The principles of co-operation had their beginning from that little group of English wage earners called the Rochdalers, who, when out of work in 1844, decided to organize their own retail store on the basis of a one-man, one-vote plan and to distribute profits on the basis of the amount of business done with the concern, instead of the amount of stock held, but these principles were applied only spasmodically and, compared with present developments, on no really large scale before 1895 or 1900. The first large attempt at agricultural co-operation was that of the Grange, or Patrons of Husbandry, in organizing stores among the farmers in the '70s. Organized in 1866, the Grange has been one of the powerful factors in our agricultural life. But few of the early stores lasted long. The members were not ready for co-operation. There were mistakes of management, and the move created fierce competition with which the new stores were unable to cope. The practice of selling goods to the consumer at as nearly wholesale cost as possible proved disastrous; the co-operative was forced to operate on too small a margin of profit, the competing retailer was forced to reduce his prices and most of the co-operative stores soon quit. There are memories or traces of most of them in many parts of the country and very few survive. Today the successful co-operative store sells at current market prices, not at cost, and the stockholder benefits through profits returned according to the amount of business done.

The Grange and the Farmers' Alliance—the latter most successful in the Southwest—began, among other activities, the system of trade discounts, whereby the local farmers' organizations pooled their orders for supplies with certain favored wholesalers. Very great savings were thus effected, especially in buying fertilizer and implements. The Grange, and in some sections the Farmers' Union, carry on this method on a large scale today.

THE upward swing of the present co-operative movement began about 1890. Then a few pioneer co-operative grain elevators appeared here and there through the Central West. Creameries and cheese factories were very sparsely scattered throughout the country. The California fruit growers organized the California Fruit Union in 1886 and struggled onward to their goal. Fruit and truck exchanges began to appear in the East. An attempt was made at livestock shipping on what was then a large scale in Illinois in 1899. By 1890 considerable legislation regulating co-operatives existed in some states.

The California Fruit Growers' Exchange was organized in 1895, and it pioneered with the type of organization which

is more and more prevalent today. This was a large selling and advertising organization, founded with capital stock, but later shifted to the non-stock plan. It was to sell the farmers' fruit to the city wholesaler, avoiding the packer and the speculator, without profit to itself, without even a fixed charge, but for its own cost. The non-stock plan keeps out the investor, and confines the enterprise to producers. The organizations of the early days paved the way for many great organizations which are being built up in the twentieth century, and the lessons from their failures and successes have played no small part in making possible the success of the large co-operatives at work today.

THOUGH the foundations were laid for the modern co-operative movement about the year 1890, no doubt the greatest results have been recorded since the year 1910. For instance, a survey made in 1916 by Professor Theodore Macklin, then of the Kansas State College of Agriculture, in regard to the date of organization of 199 local co-operatives in the state of Kansas, showed that only one had been organized as early as 1875. Only five per cent of the organizations had been launched before the year 1900, while 62.3 per cent were begun between 1910 and the first few months of 1916. A glance through the year books of the departments of agriculture reveals that little notice was given to co-operatives before the year 1910. Now we have accounts of significant enterprises which are passed on that farmers in other communities may do likewise, and thorough studies have been presented of methods of management and marketing, training of managers, keeping accounts, etc. The files of the agricultural journals tell the same story.

Farmers were for the most part busied with production. But power machinery, agricultural science and experiments were making great strides in solving problems of production. If the main problems of production were solved, this would not greatly better the farmers' position. What if they raised the world's largest crop and could not sell it to advantage? Slowly farming became more of a business. The day of the household farmer and his more individualistic life passed. The time came to talk of saving handling costs in shipping grain, of pooling milk sales, of grading products, building warehouses, studying marketing and creating efficient marketing organizations. The main problems still before the farmers have to do with our distribution system.

There has been great dissatisfaction with the amount of money received by middlemen for services in the marketing process. The men who produced milk on the farms of New Jersey and received five and one-half cents a quart for it, less transportation, are not convinced that selected Grade A milk should sell, as it did, to the city consumer for twenty-one cents a quart. The men who raise wheat hold that something must be done to prevent the brokers from selling and reselling, and taking sometimes several profits. And they are bold enough to believe they can build up at least one or two more economical marketing agencies. Prunes which sold to the consumer in Chicago for forty cents a pound in 1921 were sold by the California farmers for six and seven cents. According to figures of the Federal Department of Agriculture, farmers in general receive about 40 per cent of the price the consumer pays for farm products, the railroads and wholesalers get 30 per cent, and the retailers 30 per cent.

Often the local dealers have not "played square" and have caused farmers to organize co-operative organizations. In

Center Valley, Pennsylvania, a group of Mennonite farmers, dissatisfied with the treatment they were receiving from local feed dealers, formed a feed store of their own, ran it on the principle of service rather than profit, and are gradually doing more of the feed business in the neighborhood. *The Country Gentleman* in an editorial in its issue of May 28, 1921, tells this typical story:

"The farmers in Limestone County, Alabama, built up a fine hog raising industry, but they were far from a central market and sold their animals to professional buyers. The returns were very disappointing to the farmers. They organized the Better Farming Association and marketed their hogs co-operatively. On twenty carloads sold this way they received four cents a pound more than was offered by the local buyers. Their saving in one year was around \$12,000."

Leaders in the community sometimes educate the farmers to the advantages of co-operation. Dean Mann of the New York State College of Agriculture tells this story which shows how the beginning is sometimes made:

"One of our students now studying agriculture is pastor of a Quaker church in a village about fifteen miles from Ithaca. Last week he took one of our professors home with him for an evening meeting, to consider with his farmers certain problems of buying and selling. After the address the pastor himself gave to the people some of the technical information he had gained at the college. Then he promoted a proposal for the introduction of pure clover seed, and took orders for some thirty bushels of seed as a pooled order."

THE fall of wholesale prices of farm products which began in 1920 has for the most part increased the solidarity among farmers. There seem to have been no more failures of co-operatives than during previous years. The drop in prices has hastened co-operative development. The man who raised 1,500 bushels of potatoes in 1920 at a cost of a thousand dollars, not including any interest on land or depreciation costs, and sold in early 1921 for twenty-two cents a bushel, less freight, *then*, is very likely to be a co-operator at a Grange or a Farmers' Exchange *today*. The fact that he read in the spring of 1921 that potatoes were selling for \$2.50 a bushel in a nearby city, while thousands of bushels were rotting in Maine, rather aids such a process. No logic could convince him after transactions and news like that, that the food distribution process cannot be changed. This is only one illustration, but figures of the United States Bureau of Labor Statistics showed that in June, 1921, wholesale prices of farm products were only thirteen per cent above the 1913 level, while all commodities at wholesale were still forty-eight per cent above. Chemicals and drugs—including farmers' fertilizers—stood at sixty-six per cent above, cloths and clothing at eighty per cent, lumber and building materials at 102 per cent, house furnishings at 150 per cent. Even metals and metal products going into farm machinery were thirty-two per cent above the 1913 level.

Dire necessity has always been a big propeller of the co-operative movement. In the great corn belt, for instance, farmers received in 1921 perhaps five cents an hour for their long hours of labor. Some in less favorable circumstances

received less per hour and some nothing. Studies in Indiana showed a return of only 2.05 cents per hour for man and 1.02 cents for horse labor. On this subject Professor Asher Hobson, formerly assistant chief in the office of Farm Management in the Federal Department of Agriculture and now Associate Professor of Economic Agriculture at Columbia University, in an interview in the *New York Times* for October 3, 1920, says the following:

"Detailed analysis of farm incomes made by the Department of Agriculture of 8,712 farms in twenty-eight representative districts in the United States (and this analysis was continued for a period of years on many of these farms) shows that out of the total farm income, after paying 5 per cent on the investment and labor at minimum wages to the members of the farmers' family who actually performed farm labor with him, the farmer had left on an average less than \$500 to pay for his own work and managerial ability for the year."

Mr. Milo D. Campbell, President of the National Milk Producers' Federation—an organization representing various co-operative dairy interests—said at the National Dairy Marketing Conference in Chicago, May 4, 1921 "There are today 23,000,000 cows in the United States. . . . Not 3,000,000 of them are returning a profit to their owners."

There appears to be a serious shrinkage in the purchasing power of farm products in the past decade. The gist of Bulletin 999 published in September, 1921, by the United States Department of Agriculture under the authorship of Professor G. F. Warren, one of the ablest agricultural economists, is thus summarized in *Wallace's Farmer* of September 23, 1921: "In 1919 the farmer had \$1.06 to buy a dollar's worth of goods. Today he has seventy cents. However, indications point to a marked improvement in the very near future." The bulletin contains much excellent information and many recommendations and suggestions deserving further study. Farmers see industrial laborers, working short days, paid ordinarily from five to ten times their rates for longer days. They are trying to increase their own incomes, and they are pulling together. Economic necessity is perhaps the strongest force in bringing co-operative organizations.

GLUTTED markets and unstabilized prices have long been causes of complaint. Hence the farmers want more storage facilities and more marketing information. They see the folly of trying to sell their crops within three or four months of the year and allowing someone else to do the storing. They want the storage in their own hands and, as far as possible, shipments regularly made throughout the year.

The farmers wish to improve credit conditions. The individuals who store non-perishable products in their bins have a hard time borrowing from banks in their present attitude. But with their products pooled in central warehouses, the producers through their marketing corporations can ask loans on warehouse receipts. Experience has demonstrated that farmers successfully organized for a period of years can in many localities secure the necessary credit accommodations. The War Finance Corporation of the Federal Government has during the past two years made loans directly to co-operative organizations against negotiable warehouse receipts for staple farm products.

CHAPTER II. The Local Co-operative Associations

IN view of the varieties of co-operative organizations, it is rather hard to describe briefly what a local co-operative association is. Types of organizations have been determined by local preference or by existing laws. Sometimes associations have been hurriedly formed and methods and management are later changed. The best opinion among leaders seems to cling to most of the principles of the English

Rochdale pioneers. A local organization having the following features is working very successfully and seems to be the goal toward which many associations not so organized are striving:

1. Every shareholder has one vote regardless of the amount of stock he holds. The fundamental thing is equality and democracy. Farmers have developed some success-

(Continued on page 16)

ONE TOUCH OF NATURE

Amy Thornton Swartz

WELL, old Dobbin, you won't get tired waiting for me tonight," remarked Harvey Grant as he tied the halter. "We'll be going back to the farm in just a few minutes."

He gave the horse a final pat and stepped briskly to the street. "Hello, Uncle!" he called to Peter Pennington on the postoffice steps.

"Glad to see ye, Harvey!" exclaimed the little old man. "What brings ye to Peckhamville tonight?"

"Oh, I just wanted to see Dominie Dyke. You don't happen to know if he is home from his vacation; do you, Uncle?"

The old man's hand came down on the boy's shoulder with a whack: "Lookin' fer the Dominie, be ye? Well, well! Does Olive Clark know about this, or don't you want to tell?"

Despite the blush that rose to the boy's temples, he answered good naturedly, "I hardly thinks she knows. You see, Mr. Dyke wanted to get a load of hay of me and I hadn't thought to say anything to Olive about it."

"Go tell that to someone else!" laughed the old man.

Harvey walked on but made no further inquiries of other would-be jokers. As he came in sight of the parsonage he quickened his steps, for the Rev. David Dyke was seated on the porch and hailing him from a distance.

"No, thank you," answered the young farmer to his invitation into his study, "I can tell my errand right here on the porch."

But Mr. Dyke persisted: "Now, Harvey, just as a favor to me, come up to my study," and to forestall further hesitation laughingly threw his arm across the boy's shoulder and pushed him into the hall. "Now, up those stairs!" he commanded.

Once inside the study Harvey was seated in the easiest chair and informed smilingly, "When a young man comes to ask me to tie the knot, I always make it a point to bring him up to my study."

"You are a failure as a mind reader," Harvey replied gloomily, "If asking you to tie the knot is the only condition under which a boy is asked into this study, I am afraid that I shall never merit an invitation."

"What, quarreled with Olive? Lover's quarrels are soon made up."

"Wrong again," declared the farmer. "If the trouble only were between Olive and me, we might be able to straighten it out, but as it is, I see no hope for us."

The old minister drew his chair closer and said soothingly, "I am very sorry to hear this, Harvey," he said. "I wonder if you feel that you would like to tell me all about it."

"I know of no one that I had rather tell," answered the farmer. "This is how the matter stands. Olive's uncle and aunt do not want her to marry me; and, since they have done so much for her, she feels that she ought not to disregard their wishes."

"Do I understand you that John Clark objects to you as a husband for his niece?" interrupted the minister.

"Well, perhaps not exactly to me, but to my occupation at any rate."

"What is the matter with your occupation, Harvey?"

"Mr. Clark says that farmers lack culture and refinement; that they never get anywhere socially. Mrs. Clark says that farmers' wives are worn-out drudges."

"It's too bad," sighed the minister. "I wish we could find some way to make the Clarks change their opinion of farmers."

The preacher was silent for a moment as he studied a bit of paper which he had been holding in his hand. Suddenly he gave a long, low whistle and handed the paper to Harvey. "This is the announcement," he exclaimed, "of the lecture which the Improvement Association are to give tomorrow night. I suppose you will be there."

If the farmer was surprised at the abrupt manner in which his host changed the topic of conversation, his respect for the elder man kept him from showing his astonishment.

"Yes, sir, we expect to go," he answered.

"That's right, take Olive by all means. And, by the way, do you happen to know if her uncle and aunt are planning to go?"

"O, yes, they are entertaining the speaker over night; and Mr. Clark, as president of the association, will introduce Dr. Sterling to the audience."

"Great!" exclaimed the minister, who seemed to be growing more cheerful every moment. "Do you know whether the Clarks are going to the city to meet Dr. Sterling?" he asked.

"No, sir, the Doctor comes to Peckhamville on the afternoon local."

"Great!" exclaimed Mr. Dyke for the second time.

Harvey, somewhat mystified and a little hurt by the jovial manner of his host, rose stiffly and announced in his most formal tone, "Mr. Dyke, I came to tell you that I can deliver your load of hay at any time."

"Not tomorrow, Harvey, that's the lecture evening, but the next night will be just the right time." Once more the minister's face became serious. He held out his hand to his caller: "Good night, Harvey. Cheer up, my boy, this will all come right."

"Good night, Mr. Dyke, I hope you will prove a better prophet than mind-reader."

WHEN the Peckhamville local steamed in the following afternoon, the Clark car was drawn up at the station platform and the chauffeur on the lookout. However, David Dyke was also awaiting the arrival of Dr. Sterling, and the preacher was first to reach his side.

"Ben Sterling, you haven't changed a wink!" he exclaimed in hearty greeting.

"Dave Dyke, of all people! Well, I'm glad to see you," responded the lecturer.

The two men locked arms like schoolboys and strolled away, deep in conversation. But the watchful chauffeur crossed their path.

"This is Dr. Sterling, is it not?" he questioned.

"It is Dr. Sterling," said Mr. Dyke, "but I have kidnapped him and am making for the woods. However, you may tell Mrs. Clark that I promise to surrender the captive in time for dinner."

"Ben," said the preacher, as the chauffeur touched his hat in assent, "I really do know of a quiet bit of woodland not ten minutes' walk from here. What do you say?"

"I say 'lead on,'" said the lecturer. As they walked the two men bridged the thirty years that had kept them more or less strangers, and were boys again on the old Dyke farm. They laughed at the old jokes and retold old adventures.

"Those were happy days," chuckled the lecturer. "I tell you there isn't any other place on earth quite so fine as that old farm."

"Do you ever say anything of that sort from the platform?" asked Mr. Dyke.

"What's the matter," said the other, instantly on the alert, "are all your good paying members deserting their farms for the city and leaving you to preach to empty pews?"

"No, Ben, it's not empty pews but a deferred wedding ceremony that is worrying me just now."

"Are you joking, Dave?"

"Not at all. An objecting uncle and aunt are keeping apart two of the finest young people in my congregation. The reason they give for their interference is that the would-be bridegroom is a farmer. Now, Ben, with your far-famed powers of oratory, I thought that you might be able to prove to the satisfaction of all concerned, that farming is a very worthwhile occupation."

"Tell me more about the case," commanded Dr. Sterling.

"That is exactly what I am trying to do. Harvey Grant, the young man of whom I spoke, is a farmer who knows and loves his job. He has a good farm and some money. What he needs is a wife. Olive Clark, the girl, is a graduate of an agricultural college and a born lover of all growing things. But I won't tell you any more about Olive; you will form your own opinion when you see her tonight at dinner. As to the objecting uncle and aunt, they are to be your host and hostess. John Clark has been congratulating himself both in public and in private on his good fortune in securing you to lecture tonight. So you see that whatever you may say will fall on good ground."

Benjamin Sterling leaped to his feet with the energy that was characteristic of the man.

"Well, if that's the way matters stand," he exclaimed, "I'll do my darndest tonight! But let me give you fair warning, Dave, no more doctors or lawyers for Peckhamville. All the professional men in the place will desert their offices and follow the plow."

"Easy, easy, boy," said the minister, getting to his feet, "Don't overdo the thing and spoil it all. John Clark is expecting to hear culture from you this evening."

"Oh, I'll give him *culture*, all right! But trust me, I'll give

him *agriculture* too! Now come along, Dave, I want to get acquainted with Mr. and Mrs. Clark as soon as possible. Perhaps I can sow some seed on that good ground before it is time for the lecture to begin."

That night Dr. Benjamin Sterling lived up to his reputation as an orator. He said the things that he wanted to say, but he said them in such a way that his audience felt them to be just the things which they had been longing to hear. When he finished speaking, there was such an ovation as Peckhamville never had heard before. The people seemed unwilling to leave the hall. They gathered about in little groups, each man eager to tell his neighbor about the experience which he had had or hoped some day to have on a farm.

John Clark lost no time in reaching his niece's side. "Olive," he said in a low tone, "go home and turn on the lights so the house will look bright and inviting when we get there with Dr. Sterling. And, Olive," he continued, lowering his voice still more, "be sure to ask Harvey to come in to-night. I want Dr. Sterling to meet him."

ACCORDING to his agreement, Harvey Grant delivered the load of hay the following evening at the home of the Rev. David Dyke, calling in Uncle Peter, since the minister was not to be found. As the farmer was backing the horses from the barn, Mr. Dyke appeared.

"Sorry that I wasn't here to help you unload," he exclaimed. "You see, I was called to a trustees' meeting and did not get back as soon as I expected."

"Oh, that's all right!" said Harvey, beaming as he took the minister's extended hand. "I found Uncle Peter and he helped me with the hay."

Just then the little old man himself emerged from the barn and made the most of the opportunity to shake hands with the minister. That ceremony over, Mr. Dyke turned again to Harvey, "Well, boy, how much do I owe you for this hay?"

"Never mind the hay, just now," answered Harvey, with a little embarrassed laugh. "But, Dominie, if you have the time to spare, you might ask me up to your study."



A wonder-spell of painless grief
Within each falling silent leaf
That holds all knowledge in its
sheaf,—

For if we knew if we knew
Why it came and why it grew
How the living spirit drew
From sky and earth its channels
through,

We should know we should know
Why things are so
The meanings of the hidden years
And all the music of the spheres.

From *Mighty Leaf*, L. H. BAILEY

EXTENSION METHODS FOR EXTENSION WORK?

Thomas Freeman Dixon

WHEN the Master commissioned his disciples he gave them a definite work. "Go and make disciples of all men." This is a command to do Extension Work. Now, if the work of the Church is Extension Work, why not use Extension Methods?

The work of the Church surely must be adapted to the times and the places where it is to be done,—common sense teaches that,—therefore the Church should be wise enough and flexible enough to learn from other efforts and to use methods that have proved to be successful in reaching men.

The most successful extension work that has ever been done is that of Agricultural Extension under the operation of the Smith-Lever Law through the Land Grant Colleges and their Divisions of Extension. These exist in every State in the Union and are working in a majority of the counties, the county being the unit of operation.

Having been for several years a worker in one of the best of these Divisions of Extension and having had a much longer experience in the active pastorate, the writer has had the thought urged on him:—could not and should not the Church avail itself of this most excellent plan for Extension work? A successful plan it has been with the very same group in dealing with which the church by recent and reliable research has proved lamentably weak,—the rural districts.

For those who are not acquainted with it let it be said that Agricultural Extension work is carried out in the counties of the various states by men and women known as Farm Demonstration Agents and Home Demonstration Agents, who bear practically the same relation to the people in agricultural matters that the local pastors bear in religious matters,—both are the advisors of the people in their respective lines and both are the points of contact between the general body and the people in the community.

Over these County Agents are District Agents who have supervision of a number of counties and who correspond to Superintendents in the church machinery. Over the District Agents is the Division of Extension, with its administrative officers and its Specialists in the various lines. Here we find the parallel in a body like the Presbytery with administrative power, and the professors in seminaries and colleges, who are the specialists. Over all of the Divisions of Extension in the country is the States Relation Service of the Department of Agriculture, paralleling the Mission Board.

Two organizations could scarcely be more alike in form. The similarity is carried out also in the financial support of the local workers which is paid partly by the field and partly by the overhead organization. Why then are the results so different? Agricultural Extension Work is growing steadily, and in some places rapidly, while, to put it very mildly, the rural church is not. If the machines are alike and the output different the cause must be in the method of operating. This is therefore worthy of further study.

The vital dynamic of Agricultural Extension Work lies in three essentials of its operation. 1. A Plan of Work. 2. A Project Report. 3. Systematic Supervision and check-up.

At the beginning of each year, after careful study of the specific case, a "Plan of Work" for each county is made out, which outlines the things that ought to be done in that territory in the coming year: in Extension phraseology these are termed "Projects." A copy of this Plan is retained by the County Agent as a constant reminder and stimulus and a copy is put in file at Headquarters.

At the end of the year a "Project Report" is received from

each agent which shows how ill or well each project included in the plan of work has been carried out, with reasons for failure or unusual success.

All during the year each agent is given careful supervision by his District Agent and assistance in special pieces of work by Specialists and Officers of the Division, to detect and correct errors and to strengthen weak places. That this may be done intelligently and effectively the agent is called upon to turn in to his District Agent at the end of every week a detailed account of each day's work, all of which are kept on file. Every District Agent and Specialist makes a similar report of every day's work. In asking all this of its workers the Division guarantees the payment of a salary sufficient to enable them to live "without other cares and avocations" in a way befitting their calling.

How does this successful method of operation compare with that of the Church?

Careful survey of hundreds of rural churches proves that scarcely any have programs, i. e. "Plans of Work," and that the overhead organization under which they are working neither gives them one nor stimulates them to formulate one for themselves, which naturally leads to the supposition that the overhead body has no program for its territory as a whole.

With no program and no adequate report, of course no check-up can be made and the church as a whole does not know where she stands. Yet to propose the introduction of such methods into the Church would raise a storm of protest. First, of course, would be the perennial cry that the work of the Church is spiritual and cannot be compared with material things, estimated with material measures or conducted as are material enterprises. This can be and has been met a thousand times. Just let us here remember that we have been given our treasure in earthen vessels and that our business is with the vessel which is material, while the Truth, which is spiritual, is sufficient unto itself. Much of the indifference which men show to the Church is based on its failure to handle its business in a business way, to meet its material situation with adequate material methods. No business man would conduct his business for five minutes on such a plan.

A second objection would be that ministers should not be asked to work under such a plan, making out a program of work and a final report on its items, subjected to supervision and asked to give a daily report of their work. Upon careful consideration, however, it fails to become apparent wherein a minister differs from other men. His calling is high, his responsibility is great, but his body and his mind work just the same as other men's and he needs the same checks and stimuli, and the same application of business methods.

How many pastors have surveys of their parishes and know its boundaries, its responsibilities and its opportunities? How many have an index of the families to be ministered to, with the age and occupation, the individuality and opportunity to help each member? How many have records of pastoral work showing the number and dates of visits to the respective homes and the work done on these visits? These are things without which no business man would attempt to do business. These are things that Agricultural Extension holds essential. It gets these things by supervision, and by daily, weekly, monthly, and yearly reports, and any minister who wants to make his work tell will welcome any system that will enable him to become more efficient. This

system is not for the purpose of detecting error and awarding censure, but to encourage effort by showing results and to discover weak points and strengthen them, which is largely accomplished when the man himself knows them.

A third objection is that it would cost money. Of course,

and so does everything that is worth while, but it brings results, which is more than can be said of some of the ways in which the Church is now spending money.

Is all this worth consideration?

Do we need a closer tie-up between ideal and realization?

INTRODUCING A. MACLAREN

Warren H. Wilson

LADIES and gentlemen, wave your hands at Mr. A. Maclaren, of Toronto, who graduated into Country Life Work from the Agricultural College at Guelph. He has led the rural forces of Ontario since that day, 1909; and is today the Secretary of the Social Service Council of that province, an agency officially representing nine denominations and as many more societies of good will across the border. He was Professor in the College, Y Secretary of a County, War Service worker overseas with the heroic troopers of Canada in France, extension worker for the Department of Education, and now what you see. I met him in South Dakota, teaching prairie parsons how to organize that thing of faith, the rural community. As traveling men say, shake hands with Mr. Maclaren.

If he had done nothing and was nobody, you would love him for his rich, meaty, Scotch accent and the delicious enunciation of our mother-speech, like a cut melon, or a carved cameo. How rude is the letter *r* in Nebraska speech, how lovely in Scotch! That letter is the measure of the maturity of a population. Maclaren must come from a very old part of Scotland. Then, the Scotch are never seasoned until they have smelled powder. You can see that Maclaren crossed the ocean in the convoys. He has a way as old as Aberdeen-awa. And yet he is a great hand with boys.

I have long wanted to meet him. For in everything that they have done since the Roosevelt Country Life Report was published he has had a hand in Canada. And what has he done? That is it,—not how he looks, but what has he done? Well, he has held up a standard that has given a career to every man or woman working in a small place, and made them glad to stay there if only there was one man in public life who saw the greatness of it. Just as Harvey Murdock of Buckhorn said to me once, after twitting me on the little accomplished, "Well, Wilson, you Country Life apostles have made it so that a country parson has no longer to apologize for his job. That's something."

That Maclaren has done for Ontario. He has helped men like Mackinnon at Hallville, the pastor who recently proposed a radio outfit to his people and on the spot was offered \$150 apiece by two of his men to have it put in at once. This is the pastor whose balanced ration of evangelism and social work is supported by his people in an annual budget expenditure of \$13,000. His Presbytery was asked for \$40,000 and Mackinnon's country church came up with \$8,000 of it. Just farmers and no richer than others of the sort.

Another of Maclaren's objectives is seen in the work of the pastor at Copetown, Mr. Cotton, who has the biggest cow-testing association in Ontario. Mr. Cotton had the biggest group of cows in the Record of Meat Contest, to which all the Dominion sends. Another pastor, newly come to his field, in Maclaren's domain, got the boys together and made a rink for skating on the bank of a rushing, dangerous river and, directing the water into a level place, impounded it in a great level for the winter's skating. After one of his visits an old farmer of substance, who was hard to win but was won for good, bought an abandoned country church near his town, had it moved in and remodeled for a community hall.

The winters are long for Canadians and they are a people who see things slowly but never forget them. Maclaren is full of the best stories ever told. I suppose the Scotch know so many stories because it takes them so long to see the point. He tells me that in Scotland they tell stories to the children when they are small in order that they may have a happy old age. Yet, slow as they are, the Canadians have gone beyond us in the States.

For instance, there is this Social Service Council of Ontario. There is one such in each province of the Dominion. Dr. Shearer is Secretary for the Council for all Canada, and Maclaren for Ontario. It is an official agency of the churches, from Anglican—that is the way they pronounce Protestant Episcopal—to Baptist. It has the Presbyteries of course, and Maclaren is a Presbyterian elder if you please; but these staid folk of his are like their brethren in the states, they do not take a front seat in the Council because their man is the Secretary. I infer that they apply their power, as usual, in the breeching. Probably they want to push in the direction of the driver. Maclaren did not tell me this. I am something of a horseman myself and I guess it. However it may be, there are nine denominations—the very nine you would first name if you began at the top of the list—in the Council of Social Service in the chief province of the Dominion. In the states, our Federations do not do much but pass resolutions. Over there the denominations seem to do things by councils, each appointed for the performance of a designated function. And they do it thoroughly.

The biggest thing of all is the "School for Rural Leadership" which meets at Guelph, the provincial College of Agriculture. This year it assembles on July 24th for ten days. Last year there were 144 persons in attendance, of whom ninety were ministers, of nine denominations. There were home demonstrators, and county agents, health workers and farmers besides. It is not a conference, but a school; it gives not a shock but a unit of technical education. They come to be trained for their work. This is the eighth year. The school is organized by those who attend. It is a genuine co-operative enterprise. But right from the first Maclaren has been there, at the heart of it.

That is what I like about him. Well, it is one of the things I like about him:—that he is a man for details. He is an analyst, an efficiency man who is efficient. He is attentive to little things and just to the relative values of all the things related to one another in an enterprise. It is cheering to see a man trained for agriculture go in for church work, and the country church at that. It is a great satisfaction, when one has heard of a man for years and then finds him better than the boasts of his admirers.

The general impression I garnered from Maclaren is that Canada is about where we are in rural progress. But they are more staid, steadier, slower,—but withal more brilliant in the way they do things and in the clean, permanent accomplishments. After all, in a Scotch way, they are Americans too. There as here, the ultimate results await a unanimous movement of the whole people in the direction of a new conviction that country life is the first and best way to live.

RURAL LIFE MORE ABUNDANT

VIII. WHAT IS A RURAL COMMUNITY CENTER?

Wm. A. McKeever, LL.D.

A RURAL community is not necessarily a building or a place. It is more distinctively a social organization which originates and directs the thinking of the people included within its environment. Therefore, its constituent parts are ideas and modes of thought rather than material possessions or equipment. It is a kind of manufacturing establishment, but its products are ideals, secret purposes and the materials of ordinary gossip. While busy about their everyday work people think in terms of social behavior. Who is related to whom? Who goes out with whom, and why? What are the people of the neighborhood saying and doing? What cliques and intimate associations are being formed? What are the motives and experiences which account for certain observed instances of behavior? Trivial though they may appear to be, the foregoing questions suggest the predominant types of daily thought of the people of an ordinary rural community.

A CENTRAL OFFICE

A RURAL social center is a sort of clearing house for the neighborhood gossip. Or, perhaps, it is a sifting and transmitting station for the more or less trivial accounts of the conduct of the people dwelling thereabout. Psychologic research seems to show that the foregoing figure is aptly applied. That is, people tend to think concretely and to regard their ideas as being transmitted through a place. The daily paper illustrates the matter. Its readers are conscious of the news items as being recast in the office of publication.

Of course, the community center is more than a point of distribution of gossip and ideas. It is a place where the people of every age and condition may meet for discussion, debate, worship, social intercourse, and the like. But under ideal conditions it must have an announced unselfish and serious purpose. If such a false step is taken as to institute a community center for mere fun and amusement it soon falls of its own weight. In general the value and permanence of the community center may be rated in proportion as its stated purpose is unselfish and offers free access as well as freedom for participation to all of its members.

THE CHURCH IS IDEAL

P ERHAPS there is no more suitable place for the maintenance of a rural community center than that offered by the ordinary country church. A record of a long list of farm organizations shows a clear tendency toward disintegration as a result of some kind of dissention over business, politics, or social conduct. But the atmosphere of a respectable church structure tends to add a touch of reverence and serious responsibility. The most successful country ministers of today are conspicuous as leaders of the community. They make preaching a regular and important incident of a larger program of neighborhood management. They behave in all respects as model citizens of the farming community and take a definite part in the crop production, the educational management and the social direction as appertains to such a place.

The country minister and his associates occupy a peculiar place, therefore, in the management of the community center. The essence of their problem is to encourage clean thinking, exemplary moral conduct, honest industrial production, rea-

sonable contentment and zeal for such institutions as the home, the school, the church and the Sunday school.

Experience has proved that the community center should give first attention to the natural requirements of the younger generation. To assist these in the enjoyment of a balanced schedule of moderate industry, persistent social work, and sane religious activities—such are the general duties of the managing heads of the ordinary rural community center.

SOME NEGATIVE WORK

B UT the programs intended for the use of the rural population here are not all of the positive and progressive sort. Much negative effort must be exerted—to discourage ill gossip, to keep down factional strife, and to prevent habits of denunciation of the community itself. Much of the sordidness, bitterness and discontent of the ordinary country district may be traced back to a form of prejudice and mistrust, and suggestion, growing out of badly managed currents and attitudes of thought. He who can dissuade the people from evil speaking and evil thinking has more than half accomplished the valuable purpose of a united community.

It is genuine missionary work that we are commending here, a task which calls for the eye of Christian faith as well as a brain of the trained leader. And our utmost aim is, of course, that of Christianizing the entire social order. We have merely been settling back upon the general thesis of our entire discussion as running through the several chapters, namely, the most direct way for establishing a rural life more abundant is to take care of all the social affairs of the people of any given community as seriously as we do their religious interests. Business, thrift, farm and household management, permanent school facilities, good roads, social intercourse and the like—all of these constitute a firm foundation for a real religion of enlightenment. A deep spirit of religious fellowship and a well established plan of Christian faith can and must pervade all the necessary affairs of a complete community life.

Thus the religion of Christ enjoys its freest opportunity in a well enlightened neighborhood. The Sermon on the Mount, with a few slight adaptations, constitutes what is perhaps the soundest possible definition for the government of any community center movement, whether it be undertaken in the city or in the country. And the Golden Rule, as enunciated by Christ himself, is perhaps the most effective condensed watchword for the guidance of any community organization that pretends to be at all unselfish in its purposes.

Finally, the missionary who accepts this proposed larger program for his guidance will find it advisable to shift regularly from one project to another. During the winter period he may conduct a so-called literary society with social and religious interpretations. During the summer months he may shift the interest to the advancement of certain economic and material situations related to the locality and throughout the autumn months he may swing back to something of more general interest to rural dwellers. But in the midst of all his effort to make the community center a force for better things economically, industrially, and socially, he will ever keep in mind the Life More Abundant which only the teachings of the Master adequately enjoin.

GOOD TIME GAMES

George Hopkins Shea

GOOD times! Wholesome good times are what we all need! The writer is a great advocate of home-made fun. Some of the happiest times that we country people can have come as a result of home-made recreation, either in the family or community group. But the degree of fun we derive from our social hours depends first of all upon ourselves,—namely our willingness to play even though we are a little tired or rheumatic; and secondly upon the type of games played.

The community whose fathers, mothers, sons and daughters and visiting friends play together are making their own fun, keeping their community spirit up and unconsciously helping their youth to want to stay on the farm.

Realizing the need of country people to get together for play and forget their troubles and hardships, it is indeed a pleasure for the author of this article to note here some games that guarantee good times for those who will play them. Some of these games the author has known from his school days, some from the "sparkin' days" and others have been learned more recently in one of the Summer Schools conducted by the Board of Home Missions.

GETTING ACQUAINTED

A GOOD starter game for any group is one known as getting acquainted. The company is arranged in one or more circles and some one who is to be "it" takes his place in the center of the circle. It then becomes the duty of each person to learn the name of the one on his right and on his left. As soon as all have done this the one in the circle suddenly points his finger at someone and says "Lemon, lemon, lemon." If the one pointed at is unable to repeat the names of his neighbors before the central one is through with his "lemon, lemon, lemon," then the central one takes his place and he is "it" in the circle. If, however, a player repeats the names of his neighbors, as "Helen Went and John Howard," he keeps his place and the "it" tries his "lemon, lemon, lemon" on another.

LOCK ARM TAG

THIS is also a good starter game only you do not have time to learn the names of the ones in the company.

The players arrange themselves in a circle, alternating the boys and girls. The couples link arms and then make the ring larger, so that there is a three-foot space between each couple. The couples having their inside arms locked or linked then place their outside arms on their hips. Two take their place in the center of the circle, one acts as the runner and the other as the chaser. The runner may save himself by locking arms with either member of any couple he chooses. Whenever he does so the third party of that group becomes the runner and must save himself in like manner. If the runner be tagged, he becomes the chaser, and the chaser becomes the runner. A swat may be used by the chaser to tag the runner. Where the company is large two sets of runners and chasers should be used. A swat may be made by rolling up a newspaper and tying it at both ends, or regular swats may be purchased at any sporting goods store. Spalding's put out a bulletin entitled "Games in which the swat may be used."

One of the snappiest games for men and boys is called *Swat Tag*. The players are arranged in a circle with their hands behind their backs and their heads bent forward with their eyes on the ground. A man is selected to be "it." He

runs around the circle with the swatter in his hands and places it in the hands of one of the men in the circle. This man turns upon the man to his right and begins beating him with the swatter and continues beating him as he chases him about the circle to the right until he comes again to the point in the circle he left. The chaser then runs about the circle and places the swatter in the hands of some other man and the game proceeds as before, the chaser stepping into the place in the circle vacated by the one to whom he gave the swatter. Hitting on the head is not permitted.

CHAIR RACE

THIS game is a good one for all ages. The company is divided into two groups under two captains and lined up behind their captains in parallel lines. A chair is placed about ten feet in front of the captain of each group. At the word "go," the captain runs up, sits down on the chair and the next in line steps up in the meantime into the place left vacant by the captain,—in fact the whole line moves up one place and keeps on doing so as those in front take their part. Immediately after the captain sits down on the chair the one next in line runs up, lifts the captain from the chair and takes his place, the captain runs to the rear of his line and moves up as those in front repeat his act. This continues until all those in the line have occupied the chair and have returned to their line. The group first through the process wins the game. If a mixed group play the game the men and women or boys and girls as they may be, should be arranged alternately.

PASSING GAMES

THE pleasure in these games comes in the competition and in the character of the articles being passed.

The company should be divided into two groups or more if necessary. Each group should be under charge of a director, who at the word "go" passes the object or objects to the captain of the group. Each of the groups should be arranged either in a circle or straight lines facing each other. The group that returns the article or the last of the articles to its captain wins the game. I should mention that the article must be received and passed by each member of the group. If in the anxiety of one group to win from another anyone be skipped the game is forfeited to the other side. A ball, pen knife, hair pin, postal card or any such article may be passed. It is fun to first pass a basket ball and then a small object like a hairpin.

BUNCH OF BLUE RIBBONS

THE company is divided into two groups, one of men or boys and the other women or girls. They line up facing each other in parallel lines, join hands so as to know with whom they are paired, and then step back about three steps. The game then starts with the singing of the following words:

Oh, dear, what can the matter be,
(Repeat three times)

Johnny so long at the fair,
He promised to buy me a bunch of blue ribbons
(Repeat three times)

To tie up my bonnie brown hair.
Oh, dear, what can the matter be,
Johnny so long at the fair.

These words are sung to a peculiar monotonous tune which can only be passed on by from mouth to ear. It takes even more than a country life expert to get that music on paper. It just floats in the air. Then you say "Why the words?" Well, some may have gotten the tune and forgotten the words. Any popular song that has a good swing to it may be sung during the game.

At the start of the singing the first couple advance and swing each other one and a half times, then the girl goes to the boys' side and swings the first in line—the boy advancing to the girls' side and swinging the first girl in the line. They then advance to each other in the middle, swing each other and continue this process, first swinging one in the line and then their partner until they have reached the bot-

tom of the line. After the first couple have advanced in this process of swinging about four couples, then the next couple start in and follow the first couple, doing just as they did. Each couple goes through this couple-swinging until the last couple in the line has advanced to the top of the line and has gone down the line as the first. Then the couples join hands, holding them high, and the line skins the snake. This game with some variation in the beginning has been called the Virginia reel. It is a fine game for young people and should always be played to music.

All the above games have been tried by the writer with various groups in his community with great success. They take well and the last word is always, "those were fine games and we had a *Good Time*."

THE COUNTRY SUNDAY SCHOOL THROUGH THE SEASONS

RALLY DAY IN RURAL SCHOOLS

J. M. Somerndike

WHILE the same argument for the necessity of a Fall rally in the city Sunday school whose attendance depleted during the Summer does not apply to the conditions which obtain in the rural Sunday school, the importance of Rally Day for such schools cannot too strongly be emphasized.

The Superintendent of the Sunday school in a country district experiences the highest record of attendance during the Summer, when the city Sunday school reaches its lowest ebb. While the city Sunday school finds it necessary to have a Rally Day in the early Fall, to mobilize its forces in full strength and to inspire them with new zeal for the Fall and Winter work, it is equally necessary for the country Sunday school after its term of record attendance, to rally its forces at the end of the Summer term for the purpose of giving renewed emphasis to the importance of the work for which the Sunday school stands, and to impart new enthusiasm to carry the school forward through the entire Winter, notwithstanding the severe weather and bad roads.

The children of Protestant denominations are receiving far too little of Christian nurture, even when Sunday school is held throughout the entire year, but when the Sunday school year is reduced to only eight or ten months, we cannot expect much in the direction of real progress in the development of Christian education among our children and youth. Every effort should be made to make the Sunday school "evergreen"; indeed this should be the first requisite in the attainment of front line position as a standard school.

Plans should be made early in the Summer for the Fall rally. Special exercises should be prepared and opportunity given for the children to take part, by the dramatization of Bible stories, or the use of one of several pageants which are now available and which emphasize in an appealing fashion the necessity of the Christian nurture of the children and youth.

If a Vacation Bible School has been conducted during the Summer, it would add to the interest of the Rally Day program to give the children an opportunity to demonstrate the Bible memory work which they have accomplished.

BUT the Rally Day service should be more than a mere review of the Summer work. It should mark the beginning of new and larger work. An inventory of the Sunday school as at present organized, compared with the organization required for a standard Sunday school, doubt-

less will show the lack of several features which the standard school should include. For example, in the matter of grading the school, doubtless every superintendent and teacher who reads the current denominational Sunday school literature or who attends Sunday school conventions, and institutes, has read or listened to explanations of the many practical ways in which even the Sunday school with meagre facilities and equipment may adapt itself to efficient graded work; but no serious effort has been made to apply these plans to their local situation. The emphasis upon grading is not merely for the purpose of effecting a better organization, desirable as that would be in many rural Sunday schools, but for the sake of the children whom we are teaching and training, and who should have the advantage of the method of instruction which is best adapted to their needs. A competent committee should be appointed to study the whole matter and if practicable to put into effect such adjustments as may be necessary to grade the pupils according to the commonly accepted standards, beginning with the new quarter, the first Sunday in October. Each denomination furnishes complete information on this subject, obtainable without expense.

Again the question of organizing and maintaining a teacher training class doubtless has been brought to the attention of every Sunday school, either in convention addresses or through the columns of the denominational periodicals, but comparatively slow progress is being made in the introduction of teacher training classes in rural Sunday schools. Many have hesitated, because of the difficulty of securing a competent leader; others have been discouraged because the course of study offered for such classes seemed to be too difficult. Notwithstanding these and the other obstacles which every school has been compelled to find a way to overcome, many rural Sunday schools have courageously undertaken the work, and have been surprised to find the difficulties which appeared so formidable in anticipation disappear one by one before the earnestness and enthusiasm of a few devoted souls who saw the need and realized the value of trained teachers.

Rally Day marks the beginning of a new year, in both city and country Sunday schools. In each case the needs of the school should carefully be studied and new goals should be set for attainment during the year. Begin the Sunday school new year aright by having a Rally Day service, and make it a day which shall mark the beginning of new and larger progress in the work of providing Christian nurture for our children and youth.

A KENTUCKY SUNDAY SCHOOL THAT TRIED AND SUCCEEDED

M. W. Brabham

IN the state of Kentucky the Sunday school people are not very different from those found in other states. This is particularly true in that they have many seemingly insuperable barriers to effective work. That there are those who recognize their limitations but refuse to be bound by them is made clear by the story which comes through the office of Rev. C. P. Moore, Field Secretary of the Louisville Conference Sunday School Board of the M. E. Church South.

Dr. Moore is a diligent workman and has laid great stress upon certain requirements as laid down by the authorities for a school to strive for if the term "standard school" is to be earned. Among other schools that were asked to face this test of efficient service was a Methodist country school in Kentucky with an enrollment of thirty-five members.

The superintendent of this little country school is a woman. She is a farmer's wife and is not without the usual cares and duties of such a home. When she was first confronted with the points of a standard school, it was found that her school graded thirty-five out of a possible one hundred per cent. It now reaches well beyond the eighty-five per cent mark and is still improving. In writing about the work of her school and how it has developed by degrees she says:

"I am asked to tell how we went about raising the standard of work in our school. My part began at a Sunday school institute and through the conversations I had with Sunday school workers. I received information and inspiration and began to see that it was not an impossible task to improve our own school. I then began planning for the needed im-

provements. Our membership was very small and we were faced by some very difficult problems.

"My starting point was to talk about the standard charts and the equipment we needed immediately. My fellow-workers were told that we had no desire to be extravagant but that while once a horse and buggy was a luxury now an automobile was considered a necessity. I insisted that we had come to the place where we must have some of the necessities for Sunday school life.

"I pleaded for small chairs for two classes, two blackboards, small tables and some screens. Several persons offered to help pay for these things. I asked a non-church-going man, a carpenter, if he would make the screens. He said 'Yes, if you will wait until I get time.' I said I would wait. In due time he kept his promise and is now attending Sunday school and is in our training class for leaders. A table was made for us by another man and a woman gave us five chairs for the primaries. We bought six chairs for the beginners. The children had previously all been together in one class, ranging from four to ten years of age. We separated them into beginners', primary and junior classes. We expect to add a sand table to our equipment soon.

"One of my greatest difficulties was to get the young people and the young married folk to take the training courses for leaders. I talked training for weeks, every Sunday, everywhere. Finally they agreed to take the course and they are now at it. I never saw more enthusiastic people anywhere. Six are taking the regular three-years' course. Among the number is a young mother of two young children.

"We now have a Cradle Roll with three enrolled. Our Home Department has four members. Two classes are regularly organized and enrolled as Wesley Bible Classes. A monthly meeting of our Workers' Council is held regularly. We have a monthly missionary program and we are supporting a Centenary Special. We are trying to live up to our standard and we think we are improving all the while."

Truly many schools with better opportunities may profitably follow the example set by this Kentucky school.

"BY WAY OF INSPIRATION"

A MONTH ago I wrote down on paper my ideal for myself and family, read it, re-read it and lived by it, to see if it might be a help to me each day. My husband chanced upon it and smilingly ventured, "Some home we're about to have," to which I rejoined, "It's the same old ideal that I've been striving for always."

But how shiny and attractive it looks decked out in new garb! Writing it out and keeping it before me, instead of on a back shelf of my brain where I'd have to hunt for it, is a real inspiration. It adds zest to the daily tasks, lightens the atmosphere as well as the burdens and accomplishes wonders, perhaps because we're all children enough to want to be charmed by what we actually see with our eye. Going over my written ideal regularly this way allows me to emphasize each item and so far it has definitely helped to stop leaks in money, time and labor. For example, by more carefully considering the budget I've saved by buying dried vegetables and fruits in quantities. They are much cheaper than canned goods and their food value is higher.

I've improved my schedule of work which I make weekly for myself and each child so that I've materially gained in time. Frequently I make the children's schedules in rhyme. (it doesn't take any particular poetical talent,—anyone can make a jingle), putting a suitable verse or quotation at the top and decorating the card attractively in colors to illustrate. For instance on my youngest daughter's schedule one week I had at the top, "Even a child is known by his doings," and scattered around were little sunbonnet babies with brooms in their hands. These cards I always hide so that the children may have the fun of hunting them, for nothing of which a game can be made ever seems like work.

A gain in time means everything to a busy mother and one of the principle goals in my ideals is to gain more time in

which to visit with the family. So I've made rapid progress toward my ideal when I've found time for all that I've done this month. Indeed I've attended my study and play club each week, have gone several times to the picture show with the family and once with my husband to a place some miles away where he spoke. I've managed three birthday celebrations, for half of my family saw the light in the same month. Then besides this, there's our weekly club composed of the members of the family only. At our last meeting, we had a debate (the club is for a good time as well as mental uplift) with all members taking part, on the subject, "Resolved, I'd rather be a Jack rabbit than a Cotton tail in Kansas." After which the hostess served dainty refreshments.

Another item, as marvelous as the gain in time and money, I've almost caught up with mending. Of course, I had to sew a few holes in Guy's stocking last Sunday morning and mend Lucile's supporter but that wasn't unpardonable, was it? I wished that I had sewed another hole when I sat later in church and watched the aforementioned boy come down from the choir, where he had been pumping the organ, to sit with us. But I just thanked God for my son's beautiful sturdiness and looked devoutly at the preacher, hoping everyone else would do likewise.

But, alas, with all my gain in time, there are yet many, many things undone that I want to do. The hands of the clock still run around its face too fast. I wonder why we hurry along so. I firmly believe we would live longer if we took longer to live. And yet even though having a written ideal hardly proves a solution for the easy moving of all our household machinery, it is the biggest help and inspiration I know of and puts new interest into our daily living.

LUCILE WARD

THERE IS HOPE FOR THIS COMMUNITY

A COMMUNITY THAT DESIRED BETTER THINGS

IN a little valley some forty miles from Mount Hood, there lies a village which has been the scene of very lively times, as Old Timers can tell. Founded by an adventurer who was the first white man to cross Mount Hood, entering upon a boom with postoffice, railroad depot, stores, a bank, blacksmith shop, two churches, a school, wet-goods emporiums—and then the decline—that is the history of the town up to where our story begins.

When I first saw the town, the bank had long since moved away; the adoption of state wide prohibition had closed the wet-goods places of business; the blacksmith's sign creaked in front of an empty building; only one of the two school rooms was used for school purposes.

But there were two other buildings that were not being used for their intended purposes at least one day in seven—they were the two church buildings. One of these was soon sold to the village council for a town hall. The other church building, used perhaps only once a month or upon the occasion of funerals, preached an appealing sermon on neglect. "There is hope for a tree if it be cut down. . . yet through the scent of water it will bud and bring forth boughs," and likewise there was hope for this community.

Just how the movement to improve conditions started, no one can very well say; but soon a strong parent-teacher's association was formed; where one teacher had been considered enough there were two employed; and by means of entertainments, socials, and a splendid home talent play repeated in three neighboring towns, funds were raised to make a start on a building to be used as a play-shed for the school children during rainy days, and as an auditorium on special occasions. The building was erected and soon afterward the school district voted to complete making the payments for the building by a direct tax.

About this time a number of citizens were asking themselves whether or not something could not be done for the young people in the way of Sunday school. The directors of the almost unused church were willing to lay aside any denominational bias and work for the welfare of the people of the community. A house-to-house canvass was made and from the expressions of approval met with, it was decided to organize a Sunday school. From the start the young people were enthusiastic over their Sunday school.

Our little hamlet will never be a metropolis. Geographically it can never be much more than a community center for the ranchers living about it. But spiritually, at least, our community has awakened. Paraphrasing the well known bit of Scripture, "There is hope for a *community* if it be going down—yet through the desire on the part of parents for better things for their children it will take root again."

CLEON EMERY,
Barlow, Oregon

COUNTRY HOSPITALITY FOR A CITY BIBLE CLASS

ASERVICE of unusual interest was held recently in a country church at Kreutz Creek, near York, Pennsylvania. The Brotherhood Bible Class of the First Presbyterian Church, of York, with the encouragement of the pastor, the Rev. W. J. Hogue, D.D., came out in autos and held their session in the country church. The class numbers one hundred and most of the men were present.

Certainly the affair seems unusual enough to make it worthy of note and helpful enough to make it suggestive for imitation. A city church would not lose anything by send-

ing out some delegations of that kind occasionally and the country church would greatly profit. Mutual acquaintance and interest would be brought about to the advantage of all. The city church would secure an enlarged parish and the countryman when he came to town would carry with him an acquaintance and interest in one of the churches.

The Sabbath has been divinely set apart as a day for rest and worship. The country provides the environment for rest and worship. Sunday laws in the city stop work, and secure some degree of quiet, but they cannot change the picture. Out in the open country the church has an easier right of way to the eye, the ear and the heart. With its beautiful surroundings it preaches a silent sermon as to a better life here and hereafter.

HOWARD S. WILSON

FEDERATION IN FERGUS FALLS

FERGUS FALLS,—a landmark on the green Minnesota prairie to the equally verdant Easterner who was crossing the Continent in July, 1919. Not because it was the county seat of Otter Tail, which is called the Park Region of Minnesota and boasts 1,029 lakes. Not because of its agricultural and industrial pursuits. It did not advertise itself to the passerby as "the largest primary poultry market in the world," though such it seems to be.

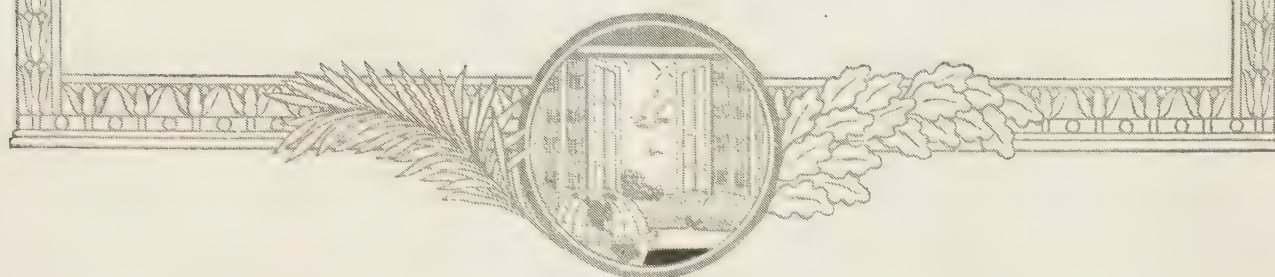
But Fergus Falls in 1919 was ploughed with the snake-like contortions of a tornado. Fergus Falls had been over-churched, but the razing of her church buildings was not an immediate panacea for this condition. Two expensive buildings were immediately erected by the Norwegian and Swedish Lutherans, each serving the same branch of their church.

A federation of Presbyterian and Congregational—both churches 50 years old,—had, however, been effected in 1910 and had worked successfully. The tornado destroyed their separate edifices, which they had retained, although one building could have accommodated both congregations. From then until the first of February of this year, according to the report of the pastor, Rev. J. Richmond Morgan, the people worshipped in theatres and in creamery buildings, until the church won for itself the title of "First Church of the Holy Creamery." Now a very substantial building, to cost \$20,000, is being erected, and services are being held in its basement, the best equipped church basement in that part of the state. Although hard times, which have struck the community, in common with other agricultural communities, have delayed immediate action, the Federated Church has the promise of aid in construction from the church boards of its two denominations,—probably the first of its kind to win such distinction. Each church contributes to its own benevolences, but aside from this there are no denominational lines or prejudices.

The joint membership approximates 500 and is increasing. The aim of the church is to make the Federation the most influential English speaking church in the county. To this end it is planned to have a salaried assistant for young people's work and a stenographer, the latter not only for what she might do in the local church, but in the county as well, making the church office a sort of clearing house for the county religious organizations.

The church is thoroughly organized, with the usual societies and clubs, strong Sunday school and every member canvass. Active in the membership are women who are associated with the Child Welfare work of the county, which may use the church office as its center when it becomes more thoroughly organized.

FROM OUR STUDY WINDOW



THE FUNCTION OF THE CHURCH

OUR primary concern is not with the church as an organization but with religion as an ideal, a motive and an energizing force. We believe in the church, i. e. in any particular church, in so far as it is an effective instrument to advance the interests and purposes of the Kingdom and in so far as its fellowship provides for the perfect expression of the awakened Christian life in the light of the Christian ideal. We work not primarily to strengthen the church but through the church to strengthen the Christian character of the community. We aim not to build up a religious dynasty on the basis of any particular sort of religious experience but to create a genuinely Christian social order. What then is the function of the church in the community in the terms of its emphasis and its program? In our view its function is a manifold one involving five main points of emphasis.

THE PROPHETIC FUNCTION

ITS first function is a prophetic, an interpretative function. It must interpret the message of Christianity of the time, the place and the person and in the terms of all the relationships of life. We deal with individual units. Whether they be men, families or communities they have their individual characters, their individual backgrounds, their individual problems. If we believe that Christianity in its essence is really the solvent of all human problems, then it must follow that there is a Christian answer to every question,—a Christian adjustment for every situation. It may be a matter of personal morality, of business ethics, of neighborhood need. It may concern the relation of a man and his business competitor or the relation of a man and his God. Every age and every community must bring the abiding principles of its religion to bear on its current problems. In days of transience, of restlessness and of change it is of peculiar importance that the prophet interpret the will of God in particular situations. This is above all else the primary function of the church: "Thus saith the Lord to *this* people."

THE EDUCATIONAL FUNCTION

THE prophetic message must be translated into terms of growth and activity. The difficulties of the prophet are usually that he deals with a generation trained in another's teaching. Each generation impedes the next. Perhaps that is just as well. It makes us less apt to discard the good along with the out-worn. But the prophet must train him up a generation guided by the truth he sees.

This educational function then is the introduction of con-

trol into experience and its dominance by conscious ideals. William James said that the uneducated man was the man who could adjust himself only to the most obvious and usual situations. The objective of religious education is to enable a man to guide his course in every situation by the light of prophetic truth,—both consciously and instinctively. Our education fails if it does not produce a generation which does right (i. e. does what the truth demands of us in each situation) naturally.

THE EVANGELISTIC FUNCTION

BUT truth to be effective for the control of conduct and the transformation of life must have more power than just the power of inner felicity or of conformity to outer fact. The evangelistic function is to create spiritual power, to release a spiritual dynamic in support of the whole Kingdom purpose.

Every religious teacher, every teacher of whatever sort, realizes that his task is only half done when he has freed the mind. He must free also the spirit. If we all did everything as well as we know how the world would be transformed over night. But we don't. The spirit lags behind the mind. The essence of evangelism is first enlightenment, second transformation, third direction and finally impetus. Evangelism therefore enters our program not as an extraneous thing, one device among many, but as an integral part of our whole task, getting men actually to live by a consciousness of higher realities and creating power to advance the work of the Kingdom.

PASTORAL FUNCTION

FOR most of us both new truth and new power come through personal contacts. We depend upon our social order and that, to a not inconsiderable extent, depends upon our leadership. "The Word was made flesh and dwelt among us" and then we knew it for the truth. Truth comes to us clothed in personality. The weakness which above all others has handicapped the country church is that so rarely has its message come to its people supported by the virile personality of some known leader.

SERVICE FUNCTION

THE service ministry of the church is a problem partly in making meanings concrete and understandable and partly in bringing Christian impulses to bear directly upon actual life. Service is not a fungous growth on Christianity but is of its very essence. The religious imperative is not satisfied in worship alone. That would be unthinkable

selfish. Jesus answered the doubts of John the Baptist by bidding him observe how He had removed the handicaps from those for whom life meant something less than that "abundance" which He came that all men might have. The church must always be a minister. In these modern days this means that the church that would be a community institution must not only labor to remove barriers but must have the knowledge of constructive community organization and social progress. We must build a Christian community that we may have in the world at large a Christian social order.

OUR BOOK SHELF

THE Country Life Movement has turned another corner. This is quite a different day from the one that used to discuss "the rural problem." Nowadays we discuss organization, the mechanism of progress, social and business technique and kindred questions. Recent additions to the rural worker's library illustrate this change in the direction of our thinking. Some of the newer volumes are of more than passing interest and importance.

ON THE COMMUNITY

Hart—Community Organization, The Macmillan Company
Hayes—Rural Community Organization, The Univ. of Chicago Press
MacGarr—The Rural Community, The Macmillan Company
Dunn—Community Civics and Rural Life, D. C. Heath and Co.

OF these four books, Professor Hart's is much the most significant. While not written primarily as a rural treatise, the author's familiarity with the rural field gives it timeliness there as well as in relation to more general social questions. The first attempts to develop a theory of community organization in specifically rural terms impress us as exceedingly mechanistic and lacking in any very vital conception of purpose, method or objective (e. g. Burr's *Rural Organization*). Since George Russell wrote his brilliant little handbook on "Co-operation and Nationality," there has been no rural book which satisfactorily developed a theory of rural organization and rural progress. Nor does Professor Hart's book attempt to do that. But it is a valuable book to read at the same time that you are reading how to organize a cow-testing association or a rural community council. It provides a basis for a fundamental social critique of the necessary practical programs of organization and operation without which progress cannot be achieved.

Professor Hayes' little book is described in its preface as "an attempt to arrive at the proper local unit which lends itself to comprehensive community organization." It hardly succeeds in that attempt. The second paragraph of the book comments on the waste of numerous "duplicate investigations and researches" and maintains that "principles once discovered do not need to be discovered again and again." This incontrovertible truth might have spared Dr. Hayes the labor of writing his first three and last chapters. The value of the book is in the light that it throws on the question of how far and in what way the educational interest may serve as a nucleating center for broader community interests. The discussion of the consolidated school district is concrete and a valuable contribution.

Miss MacGarr's book is a voice out of the past. It takes nothing for granted. In the very first chapter we learn that "we are no longer a predominantly rural people," that "country people are individualistic and conservative," that "agriculture is the basic industry of the world" and that "President Roosevelt, in 1908, appointed a Country Life Commission," the findings of which Commission are quoted at some length. They all used to begin that way. We venture a guess that this book was first written at least five years ago—and that is quite a time as rural study has developed.

Community Civics and Rural Life is a very different sort of book. In form and content it admirably fulfills the two purposes which its author had in writing it, viz. "to produce a text that would meet the needs of pupils and teachers who live outside of the environment of the large city" and "to make as obvious as possible the elements which characterize 'community civics' and give it vitality." We recommend it heartily to anyone wanting a text for a class of high school age or older for the study of all the various elements which must be taken into account if we in our community, are to develop a satisfactory and satisfying rural life. Try it for an upper-teen-age study class on a week-night at the manse.

ON MARKETING

Macklin—Efficient Marketing for Agriculture, The Macmillan Company
Hibbard—Marketing Agricultural Products, D. Appleton & Co.

THESE two books, each by a Professor of Agricultural Economics in the University of Wisconsin, are both excellent and supplement each other admirably. Dr. Macklin has given us rather the more critically analytical study of the two and in form rather better adapted for teaching purposes. It proceeds in the logical fashion of indicating the essential elements in the marketing process and then subjecting each to a careful and detailed analysis, well-fortified with tables, charts and illustrations. Its style is compact and clear. Dr. Hibbard is rather more discursive and at times a little less clear-cut. But he writes out of an experience and study in the field which few can duplicate. He covers more ground and at least touches on almost every conceivable angle of the problem. The feature of his book which distinguishes it chiefly from the other is the very full discussion of the part played in marketing by the more important farmers' organizations (Grange, Alliance, Equity, etc.) and of the place of co-operative organization in marketing. These subjects occupy more than two-thirds of the 378 pages. For a single text for class-room use, try Macklin. But for general collateral reading, use Hibbard.

ON FARMERS' ORGANIZATIONS

Kile—The Farm Bureau Movement, The Macmillan Co.
Buell—The Grange Master and the Grange Lecturer, Harcourt, Brace & Co.

THE first County Farm Bureau was organized eleven years ago. It is an established national institution now. The American Farm Bureau Federation attained a paid membership of more than a million in the first year of its existence. From the one thing to the other is as fascinating and important a story as American agriculture has ever had to tell. And it is a story that no rural worker can afford not to know. Mr. Kile's book is a straightforward narrative of absorbing interest. After an introductory section on The Background of the Farm Bureau Movement, he traces its beginnings, its method of organization and its program, discusses its strengths and its weaknesses and attempts an interpretation of its place in national affairs.

If the few Granges with which we have had personal acquaintance were fair samples, Miss Buell's hand-book ought to have an enthusiastic reception from Granges as a friend in need. Next to a Christian Endeavor meeting at which no one takes part, the deadest sort of a gathering we know is a Grange meeting where the Master and the Lecturer rely wholly on the inspiration of the hour. The major part of this little book is devoted to sound advice, plainly put, as to how the Master and Lecturer may discharge the duties of their respective offices with the best results for the Grange itself and its community. It is a usable and within this field a very useful effort.

ON RURAL WELFARE

Clopper—Rural Child Welfare, The Macmillan Company
Groves—The Rural Mind and Social Welfare, The Univ. of Chicago Press

THE study made by the National Child Labor Committee into conditions affecting rural child welfare in West Virginia is the most thorough-going piece of work of this sort that we have yet had in the rural field. It is the sort of inquiry of which we have stood greatly in need. The factors of which it treats have been too little understood and their importance too little appreciated. The present volume, edited by Dr. Clopper and written with the collaboration of seven others, "describes social and economic conditions affecting children favorably or adversely in their health, schooling, play and work; and discusses the problems which these conditions present to citizens, social agencies, and state and local governments." The one weakness of the book is that it generalizes rather too easily for the country as a whole from insufficient data. It would generally be recognized, we believe, that the areas with which these studies directly dealt are well below the average for rural America as a whole. 657 families in 11 communities in one state (and that one state far from a representative farming state) hardly give a satisfactory basis for nation-wide conclusions. The book, however, will well repay careful study. Its description of conditions ought not to fail to make us do much straight thinking about the conditions surrounding some millions of our children. We should have other descriptions as scientific and sympathetic. Not the least valuable feature is the "statement of principles which should govern effort anywhere in America to make childhood a larger, richer and safer realm."

Professor Grove's study is an application of modern psychology to the analysis of the problems of rural social welfare. It is very interesting, if not entirely convincing. If the author's rural world were not quite so obviously enclosed within the borders of New England, we feel that his conclusions would have more general validity. Of course it is a captious criticism to say that it is a wise farmer who would recognize his own mind when the new psychology has finished analyzing it. We have an awful temptation to paraphrase the old, cynical definition of sociology. This volume ought, however, to prove very interesting and valuable to professors of psychology and others of similar pursuits. We suspect it will not be much used by the rank and file of rural workers.

ON RURAL CONDITIONS IN GENERAL

Publications of the Committee on Social and Religious Surveys
Patten—The Country Church in Colonial Counties
Fry—The New and Old Immigrant on the Land
Landis—Rural Church Life in the Middle West

NO comprehensive review of these publications will be attempted until the whole series of rural studies is completed. The three named above maintain the high standard set by the earlier volumes issued. Here we see characteristic aspects of America's rural domain—old Colonial counties which have long since topped the crest, at least so far as population increase is concerned, counties in that Valley of Democracy which likes to style itself "The Heart of America," counties where new generations are still battling with the forest and its stumps—these are all fascinating stories and significant ones.

A NATIONAL CONGRESS

OCTOBER 9-12 there will be held in Atlantic City a Recreation Congress. The purpose of this Congress, called by the Playground and Recreation Association of America and Community Service (Incorporated), is to provide an opportunity for the men and women who are interested in

increasing the sum total of recreational opportunities in their towns and cities to get together to share experiences and information.

This is the ninth Recreation Congress to be held in this country. Since the last Congress called in 1916, the recreation movement has made such marked progress that this promises to eclipse all previous gatherings in interest. The lessons learned during the war in communities upon whom was thrust the responsibility for providing wholesome recreation for thousands of service men, and the experience which has grown out of it all in organizing community-wide recreation will be brought to this Congress.

Further information may be secured by writing the Recreation Congress Committee, One Madison Avenue, New York City.

REUNION IN VENERABLE CHURCH

IN June has occurred for 21 years an annual reunion in the St. James' Church, Perkiomen, Pennsylvania, a country parish that is 222 years old. The program of the meeting is religious, social and historical under the guidance of Rev. Dr. Charles S. Scofield. This year over one hundred descendants of the old families of the neighborhood returned to the old church to cherish the traditions, revive the memories and receive the inspiration that comes from a right interpretation of the past. This old parish is very much alive and is demonstrating the usefulness of a definite program of community service in the work of a country church. With a well-equipped parish house, it offers lantern lectures on history, travel and nature, motion pictures, community singing, dramatic and social events and the use of a newly installed radio receiving set with amplifiers. Altogether St. James' Church with its cemetery over two hundred years old, its many relics of past generations, its old vellum-bound Vestry book bearing the coat-of-arms of Queen Anne, and with its quiet peacefulness and atmosphere of worship, is worthy of the affection with which its children gather within its walls annually undeterred by distance or by weather.

UNITE AND MULTIPLY

OUR church is just an ordinary brick building with auditorium and a fine large basement for the public library, Sunday school classes, kitchen and dining room. It is, however, a very popular building for community events from Masonic banquets to wedding dinners.

We help to support two missionaries, one in India and one in China. Our first revival service this winter was a big success—especially in advertising our church to the community. I printed signs, etc., posted them, and farmers read them when in town.

Before the Federated church we had two denominational churches,—both dilapidated buildings and only served spasmodically with preaching. The Sunday schools combined did not average over 30. Our Sunday school averages over 150 and we have had as high as 235 at the regular Sunday school service. I always believed in the community church. McDonald, a village of 350, is in a wheat growing section, and ours is the only church in ten miles. Our Federation is made up of Presbyterian, Baptist, Methodist Episcopal, Episcopalian, United Brethren, Salvation Army, etc., and it's a real joy to be here on the prairie with such folks, knowing that you are doing a real man's job.

I understand that there is hardly a family in this community that would go back to the old denominational program. The federated or community church is the coming church, especially for rural districts.

A. B. VANDERLIPPE,
 McDonald, Kansas

(Continued from page 3)

ful organizations with voting by shares, when these have been strictly limited per member. The aim is always to prevent easy control by a few.

2. Capital invested should receive a low fixed rate of interest. This is usually the prevailing interest rate in the community. Invested capital thus receives only these "wages." It does not receive profits or savings.

3. Profits or dividends are returned to the stockholder according to the amount of business he has done with the organization. This is the so-called "patronage dividend" as distinguished from the dividend according to shares which the ordinary business corporation returns.

4. The total number of shares should be small in number. Every member should hold only a restricted number. Membership in the organization should be limited to co-operators—the producing farmer. The investor should be eliminated.

The Rochdale principle of an educational fund, provided for before the dividend, has not been adopted by the co-operating farmers except in isolated cases. Reserve funds are often built up but mostly to take care of business losses. The above four Rochdale principles, have, however, been extensively used and are looked upon as the most desirable methods for conducting an organization.

There is an increasing opinion, too, in favor of the membership contract in a selling organization. The individual farmer agrees to deliver all his products for a certain period of years, usually five or seven. Often there is a penalty in case the contract is broken. Again, provision is often made for cancellation by the member on giving reasonable notice. Opinion seems to favor either a compulsory or voluntary pool, allowing for grading of products, assuring an equal return for the same grade of products, no matter by whom or in what quantity grown. Some organizations start without capital stock and others shift to this plan. By this method the farmer holds a membership and associations can easily be begun on the non-stock plan if members have signed contracts agreeing to deliver certain quantities of produce, against which the organizations can borrow money to start business or to build or purchase equipment.

It is generally understood that an organization is co-operative when it is organized on the four cornerstones above mentioned. But there is such a lack of uniformity among our agricultural associations that usually an organization having some of the strictly co-operative features passes as co-operative and is often very successful. The local associations among the California farmers measure up well to the highest standard which may be set. It seems that at least half of the local farmers' grain elevator associations, the creameries, cheese factories, the fruit and truck exchanges and most of the live stock shipping associations and dairymen's leagues and those organizations started by the Farmers' Union, the American Society of Equity, the Farm Bureau and the Grange, may well be classed among the more co-operative group. It would be very difficult to draw the line between the strictly co-operative farmers' organizations and those which merely follow the conventional private business. In the minds of most people the one-man one-vote feature and patronage dividends make a concern co-operative. But the Federal Trade Commission, in investigating the country grain business, classed as co-operative every local farmers' grain elevator run for the benefit of the group, in distinction to the privately owned which was operated for the profit of one or a few individuals. The trend is undoubtedly toward the adoption of the more co-operative features. But at present stage of the movement the word co-operative is used loosely.

THE SITUATION IN WELL-DEVELOPED AREAS

IN September, 1920; the Federal Department of Agriculture reported at least 14,000 farmers' buying and selling organizations. In the summer of 1921 the number of local co-operative enterprises in the United States was estimated at around 15,000 and the amount of business done at about two billion dollars per year. The number is increasing rapidly and there are no accurate figures. Out of 5,424 organizations which reported to the Bureau of Markets of the Department of Agriculture in 1914, 1,637 were grain elevators and warehouses, 1,708 were creameries and cheese factories, 275 were stores, 871 handled fruit and vegetables, 213 cotton, 43 tobacco, 96 livestock, and 581 were miscellaneous organizations.

The County Farm bureaus and county agricultural agents in the Northern and Western States helped to organize 1,988 local co-operatives in the year 1920. These did a business worth \$40,000,000. The estimated saving to the farmers through these co-operative ventures was \$2,899,764. Between 1915 and 1920 the amount of business done by associations started through the help of county agents in these states has increased from \$3,764,783 to \$375,714,660. The estimated saving to the farmers in these organizations is over \$20,000,000 per year. In Minnesota, for instance, the county agents helped to form 114 marketing associations in 1921. Twenty handled potatoes, twelve wool, fifty-one livestock, nineteen butter, four grain, and eight were classed as miscellaneous. In addition the agents assisted many associations previously formed, and also rendered aid in marketing to 11,464 farmers not in associations throughout the state.

"Livestock shipping associations in the Middle West are spreading faster than a prairie fire," writes Mr. Stuart O. Blythe in *The Country Gentleman* for July 10, 1920. That is a good figure when you consider that in 1916 the State of Iowa, for instance, had fifty-seven livestock shipping associations. In the summer of 1921 there were 647 and they handled one-fourth of the livestock sent out of the state. The number has grown from about one organization in every two counties to six or seven per county. That is practically putting one within the reach of every farmer. The Federal Bureau of Markets had a list of five hundred associations in 1910. A majority of these had been formed in the State of Minnesota. In 1921, though no one knew the number of co-operative livestock shipping associations in the Central West, it was placed between 2,500 and 4,000. During



There are 5,000 farmers' grain elevators in the United States

the same year it was estimated that about one-third of the shipments of stock arriving at Chicago were from co-operative shippers. At South St. Paul the figure was said to be seventy-five per cent, at Detroit seventy per cent, and at other terminal markets in the Middle West thirty or forty per cent. These local associations are sometimes on a county scale; again, there may be twelve or as high as eighteen or nineteen in a county which is a heavy stock producer.

THE farmers' grain elevator is here in great numbers in the Central and Northwest. Several years ago there were said to be 4,000 local grain elevators. In 1921 the number was estimated to be 5,000, though some would claim 6,000. It is safe to say that the co-operative grain elevator is spreading. Most of them have been built during the last fifteen or twenty years. The Federal Trade Commission's latest published report,—for the crop year 1919-20,—states that co-operative grain elevators are being built at the country stations more rapidly than any other kind. *Wallace's Farmer* reports editorially that in Iowa half of the grain elevators have gone over to the patronage dividend system within the last few years,—showing the tendency of the old companies to apply more and more of the co-operative principles. These local associations are the basis of gigantic state and regional organizations to be discussed in Chapter III.

The Kansas State Branch of the Farmers' Union has 640 locals which have been formed in the past thirteen years. The Union runs elevators, stores and other organizations. In the year 1919 these locals did a business worth \$150,000,000. In Nebraska all the co-operatives did a business worth \$100,000,000 during 1920. There are 244 elevators classed as co-operative and 141 stores. In Minnesota one co-operative elevator was organized as early as 1876, and another in 1884. Here the early Grange stores failed as elsewhere. By the year 1890 the co-operative movement began to make noticeable strides. By 1921 the state had 1,910 organizations for marketing alone, and 1,360 non-marketing associations. There were 650 creameries, 450 livestock shipping associations, 100 stores, 400 grain elevators, 100 potato shipping associations, 100 buying clubs, thirty wool pools. For the year ending June, 1920, all the co-operatives of the state did a business worth \$200,000,000. The branches of the co-operatives which stood highest were the creameries which did a \$75,000,000 business and the shipping associations which marketed \$35,000,000 worth of cattle. The latter are handling about 70 per cent of the livestock produced in the state. Wisconsin in 1917 had 718 co-operative cheese factories and 380 co-operative creameries, in all 2,000 co-

operatives of all kinds. The work of active organization began about 1885. Much of the first promotional work failed. Since 1890 there has been a steady growth, and Wisconsin is one of the leading states in co-operative enterprise.

A SURVEY OF 2,575 RURAL COMMUNITIES

THE data in the previous section give some idea of high development in certain areas. Co-operative enterprises among farmers, especially those engaged in selling, are most numerous in areas where specialties or where one crop or one main crop predominates. It is hard for an organization to sell a variety of products, and to receive these in small and uncertain quantities. A few of the truck and fruit exchanges succeed, but on the whole where there is greater diversification there is less co-operative selling.

There are 2,575 communities in the 202 counties included in this tabulation, the counties having been selected, as before stated, from 600 available, so as to get as equal as possible a representation from all sections. Six hundred and fifty communities, or 25.2 per cent of this total of 2,575 communities, have one or more local co-operative enterprises among farmers for buying, selling, shipping, packing or some first step in the distribution system as the making of butter and cheese. Sometimes there is in one organization a combination of the above functions. If two co-operatives of these types existed in the community, the one which predominated in the region was chosen for study: for example, in the dairy sections the creameries or cheese factories over against the purchasing associations. If two or more similar organizations were in the same community, information was tabulated for only one.

That one community in four already had at least one organization in 1920 indicates a good beginning, but there were then some areas where co-operation had not yet obtained a real foothold. The proportion of communities which had one or more organizations is as follows:

REGION	Number of Counties	Number of Communities	Communities with One or More Enterprises	Per Cent. of Communities
Colonial	25	543	116	20.
Southern	40	469	71	15.
So. Highlands	14	205	24	12.
Southwest	24	133	28	21.
Prairie	6	43	19	45.
Range	18	2202	30	14.
Pacific	16	233	67	29.
Middle West	44	630	243	39.
Northwest	15	117	52	45.
Totals	202	2575	650	25.3



Dairy products are increasingly marketed through co-operative agencies

There were many sections of the Middle West or Prairie where counties had nearly every community organized, but for the entire region, for all sections, the more prosperous and the less, this gives a fair picture of co-operation among American farmers in 1920. The regions which had the greatest proportions of communities with enterprises were the Northwest, Prairie, Middle West and Pacific. There are some obvious and interesting reasons for the variations in the percentages. In the Southern Appalachian Highlands there are few co-operatives because of individualism, conservatism, poor transportation and the small amounts of produce grown. The Middle and Northwest and the Prairie are leading regions largely because they grow large quantities of one or a few crops which can well be handled co-operatively. The Pacific states have long been famous for their prosperous sections growing large quan-

tities of specialties, and these have always been most easily handled. In the South the proportion was low due to the handicaps in the way cotton and tobacco are grown, on plantations and by tenants. The figures for the Eastern states are to some extent low because of diversification. (In the South and the East undoubtedly most progress has been made since these figures were gathered in 1920.)

IN these 202 counties are 359,204 farmers, according to the 1920 census figures on agriculture. In the 650 co-operative organizations studied there are 80,924 farmers. Thus 22.3 per cent of the operating farmers in these counties are members. There are sixteen main varieties of organizations, according to the kind of business done, or crop grown, or by what agency organized. The following table gives the names of these organizations:

Name of Organization	No. of Local Organizations
Farmers' Unions	78
Cheese Factories	54
Creameries	27
Truck Growers' Assn's.	16
Farmers' Exchanges	19
Dairymen's Leagues and Assn's	32
Stores	36
Granges	45
Marketing Assn's	15
Livestock Shipping Assn's.	40
Farmers' Clubs	13
Purchasing Associations	27
Grain Elevators and Companies	130
"Equities"	33
Fruit Growers' Exchanges	39
Packing and Shipping Assn's.	9
Miscellaneous	37
	650

The 1920 Federal Census figures, much lower than those taken from any other sources on the extent of co-operative buying and selling, may be thus summarized: 511,383 or 7.9 per cent of the farms of the United States report co-operative marketing of farm products in 1919. In Minnesota 43.9 per cent of all the farms reported co-operative selling. Figures for other states showing a high proportion of farms were as follows: South Dakota 27.1 per cent, Nebraska 26.2 per cent, Wisconsin 22.6 per cent, North Dakota 22.4 per cent, California 21.9 per cent, Kansas 20.4 per cent, Iowa 20.3 per cent. The number of farms that reported purchasing through farmers' organizations in 1919 was 329,449 or 5.1 per cent of the total for the country. The states having the highest proportion of farms doing co-operative purchasing are Nebraska 22 per cent, Kansas 19.6 per cent, South Dakota 18.4 per cent, Minnesota 16.6 per cent, North Dakota 16.2 per cent, Iowa 15.2 per cent. The large discrepancy between the census figures and those derived from co-operative organizations may be illustrated by quoting those from California. It has been very frequently reported in agricultural magazines that all California's co-operatives did a business worth \$225,000,000 in 1919. According to the census figures the farmers themselves report \$127,990,981 as the value of crops co-operatively sold, and \$4,321,129 as the value of supplies bought. There are two explanations, both of which undoubtedly are true: the co-operative organizations make exaggerated claims as to the value of business done; the census figures are undoubtedly inaccurate and too low. The methods of conducting the census could not but result in much confusion as to the use of the term co-operative. The real figures on the ex-

tent of co-operative buying and selling are somewhere between these two extremes.

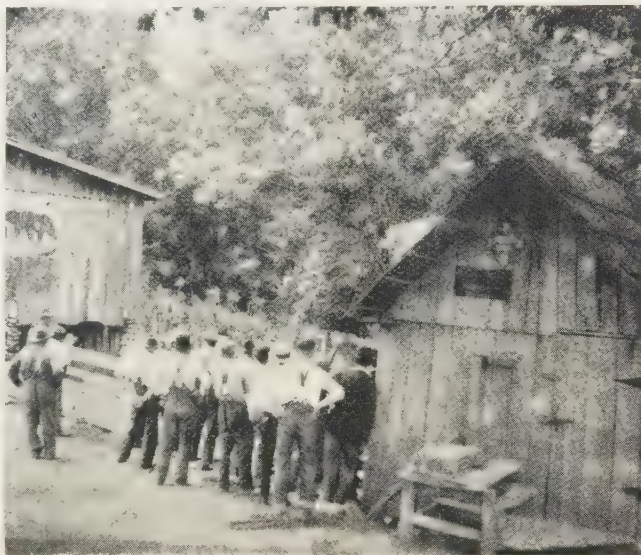
THE STORIES OF TYPICAL LOCALS

THE accounts of the following eight local organizations have been selected to give an idea of the various types of organizations, as to their form of management, as well as to variety of business done. They show the workings of local co-operatives at close range.

THE SOUTH JERSEY FARMERS' EXCHANGE, WOODSTOWN, N. J.

ORGANIZED twelve years ago, the South Jersey Farmers' Exchange has been a profitable farmers' organization for selling potatoes and tomatoes, and purchasing fertilizer and other supplies. It is financed by the selling of stock to farmers mainly, though others may buy. Members are limited to fifteen shares. There are two thousand stock-

holders, most of whom transact business through the exchange, and voting is done by shares held. Dividends are also distributed according to the amount of shares held. By 1916 the exchange had succeeded to such an extent that it declared a dividend of one hundred per cent stock and four per cent cash. In 1917 and 1918 six per cent cash dividends were paid. In 1919, 1920 and 1921 the dividend was eight per cent. In all a total of \$8.20 was paid in dividends during the last eleven years on every share of \$5.00 invested in the concern. In addition, a surplus fund is maintained and now amounts to \$145,425. The value of sales for and to farmers amounted to \$363,249 in 1909. They steadily mounted until in the year 1920 the value of all sales was \$2,844,833, and in 1921, \$1,961,004.41. In 1921, 9,556 tons of fertilizer, 12,550 tons



(Courtesy Robt. S. Wightman)

A Mountain Store

of feed, 950 tons of lime were purchased, and 845 cars of potatoes and 263 cars of tomatoes sold. The exchange is so equipped that it can ship potatoes and tomatoes from and fertilizer to any railroad station in South Jersey.

FARMERS' STORE, MONTVALE, TENNESSEE

IN the community of Montvale in the Southern Highlands a co-operative store was organized by the farmers in April, 1917. On the one hand its purpose was to sell part of the crops raised in the community. During the last four years it has sold part of the corn, oats, wheat and peas, buying from local producers and then reselling to outside buyers. The store also buys groceries, machinery and general store supplies for sale to local farmers. A manager is employed on full time. In 1921 there were fifty-four stockholders who held a total of 308 shares at \$10 per share. Each stockholder receives one vote and profits are distributed according to the amount of business done. The total business for the last fiscal year amounted to \$35,000. This store has succeeded though farmers are not pledged to market all their crops, but in a region where the farming is fairly well diversified.

CREDIT UNION, LOWES GROVE, NORTH CAROLINA

UNDER the North Carolina rural credits law of several years ago one of the first local unions to be formed was at Lowes Grove. The credit union performs in a limited way the function of a local supply merchant. Since the farmers themselves own the credit union, they take for themselves the merchant's ordinary profit. Stock is sold, and farmers who expect to take advantage of loans buy stock and become members of the union. The banks have been friendly to the credit unions in most of the state, because their formation has resulted in increased deposits, and

the committee of the credit union also is a help in approving applications for loans at the banks. The Lowes Grove Union was opened January, 1918, with fifty-six members. There was paid in shares up to the end of June 30, 1919, \$1,012.50, and total short-time loans to the amount of \$2,940.94 were made. There were in all twenty borrowers. The union itself borrowed from the banks the sum of \$1,000 during the period. It has continued to be an unusually useful organization. This type of organization has been a big improvement over supply store credit. Under the North Carolina law another farmers' organization such as the Farmers' Union may do the actual purchasing, and the credit union serves merely as an agency to provide short time loans for the farmers.

GRAIN ELEVATOR, SPENCER, IOWA

ONE of the early grain elevator companies, with some co-operative features, was organized in Spencer, the county seat of Clay County, Iowa, in the year 1907. It was capitalized at \$25,000. One hundred and seventy farmers bought stock, each farmer being limited to twenty shares. It started its work by selling corn and oats, hogs and cattle, and buying coal, feed, flour and salt. A full-time manager was employed, and voting was done by amount of stock held. It was thought that limitation of the amount of stock held would keep control democratic. A yearly dividend has been declared, according to the amount of stock held. Capitalization has been increased to \$75,000. During 1920, 125 carloads of grain were sold, and 6,000 tons of coal, seven cars of salt, and twelve cars of flour bought for the members. Livestock shipping has been given up for the present. In 1920, despite the fall of food prices, a modest dividend was declared. Though there have been some strenuous days in the past, the elevator is on a sound basis, and there is all-around satisfaction, especially with results in selling grain.

LIVESTOCK SHIPPING ASSOCIATION FOSTORIA, IOWA

THIS is the type of organization which has been spreading like a prairie fire throughout the livestock shipping areas of the Middle West. The county agents and various state organizations have fostered and encouraged this type in Iowa. The Fostoria co-operative was organized on December 15, 1919, with ninety-five members, all being farmers who shipped livestock. No stock was sold to float the enterprise; a membership fee of one dollar was charged, and at business meetings each man was to have one vote in the transaction. No local equipment is owned. A full-time manager was hired who was to receive a commission of eight cents per hundred pounds of all livestock shipped. One-half of one per cent of the gross receipts are put into a reserve fund to be used to pay for losses of cattle in transit. At the end of one year's business the membership increased to 122. Eighty carloads of livestock had been shipped, valued at \$180,000. The total saving to the shippers was estimated conservatively at a total of \$6,400. The co-operative received slightly higher prices than the local dealers offered and was efficiently run.

SELLING MILK DIRECT TO THE CONSUMER AT WICHITA, KANSAS

DURING 1920 there had been some agitation in the city of Wichita, Kansas, for clean and better milk. The milk distributors who were buying up the farmers' product paid no attention to the appeals and kept on mixing milk though the farmers objected. City organizations were urg-

ing a clean milk ordinance when a group of dairymen in the immediate vicinity took matters into their own hands. In April, 1921 they organized the Producers' Dairy Company of Wichita. They determined to kill two birds with one stone—they would give the city, or at least those in the city who purchased from them, clean milk, and they would keep for themselves the profit which ordinarily went to the milk distributor, and which had always seemed to them too large. Thirty-two farmers subscribed to a total of \$20,000 worth of stock. One of the leading dairymen was elected manager; a \$6,000 pasteurizing plant was built, and the thirty-two dairymen bound themselves to deliver every ounce of milk they didn't use on their own tables. A group of dairymen canvassed part of the city for orders and in one day of solicitation secured enough orders for all the milk their four hundred Holsteins could produce. The aim of the organization is not to cut the price under that of the professional milk distributors, but to give the city better milk than the ordinary market affords at the same price, and that is a considerable advantage.

CREAMERY, STEVENS- VILLE, MONTANA

A MOST successful co-operative creamery has been that located at Stevensville, Montana. The organization was originally financed by the selling of stock, and profits are distributed according to the amount of butter fat sold through the creamery. Each member has one vote. The creamery now handles 3,000 pounds of butter daily, manufactures ice cream and artificial ice, and also collects eggs. A dividend of from five to ten cents per pound of butter fat was distributed to the member-patrons at different times during the year 1920. Organized in 1908 with twenty-two members, it has grown until it now has 1,200 patrons. The co-operative creamery has not only brought profits to the members by keeping op-

erating expenses within 8 per cent of the value of produce sold, but it has also raised their standards of preparing products for market. Only fresh eggs are received, and none but fresh milk or cream. The leadership and management has been good and there has been constant expansion of the creamery's business. During the past year a large cold storage plant was erected. By installing the refrigerator and insisting on high standards, the creamery has solved the main problem of marketing its products—that of inferior products suffering most in the marketing process.

GRAIN ELEVATOR, MAIZE, KANSAS

ONE of the newer types of co-operative grain elevators, more "strictly co-operative" than the one at Spencer, Iowa, is in Maize, Kansas. It was organized in the year 1918, and one hundred farmers bought stock in the enterprise, a total of \$14,000 worth being sold. An elevator with a capacity of 25,000 bushels of wheat was erected, a full-time manager employed on salary, each stockholder given one vote and business begun. Beside selling wheat, the co-operative was also to buy feed and coal. At the end of the first year, 1919, a dividend was declared equal to eight per cent of the amount of business done during the year. A small sum was put into a surplus account. Then came the year 1920 with its testing times for all farmers' co-operatives. Grain was marketed as wisely as possible but the year ended with a deficit of \$800. This was paid by the stockholders who resolved to go on with the venture. They were convinced that the co-operative was an advantage over former methods. The farmers are here giving their new economic organizations a fair trial.



(Courtesy The Co-operative League of America)

A Co-operative Store in the Middle West

THE RELATION OF THE SPREAD OF CO-OPERATIVES TO OTHER RURAL FORCES

CO-OPERATIVES have spread to every community in some counties and probably to a majority of communities in some states by 1922. To understand fully the spread of the movement, to know fully what conditions hasten or halt it, we should take into account some of the other factors in rural community life. We should study the communities which already have the enterprise and compare them with those without. Then we may find whether different conditions in these two groups have affected co-operative organization or not. The writer presents the following figures, as part of the study of 2,575 rural communities in 1920, and as merely the result of an attempt to unearth some of the factors which may condition the spread of co-operatives. At least they may give suggestions for further study and investigation in a field which has as yet been unexplored.

From a study of this large number of rural communities there appear a few conclusions. For instance, it seems that the co-operative economic organization accompanies or follows the lodge and other social organization, that these social organizations perhaps help to create confidence or the type of community in which co-operative economic enterprises flourish best. Of the 650 communities with co-operative enterprises, 430 or 69 per cent also have a lodge. Of the 1,925 communities without co-operatives, 924 or 42 per cent have a lodge. The communities with co-operatives thus have a much higher proportion of lodges. There is much the same story in connection with other social organizations such as clubs or civic associations: Of the 650 communities with co-operative enterprises, 236 or 36.3 per cent have other social organizations. Of the 1,925 communities without co-operatives, 423 or 22 per cent have at least one other social organization.

The figures indicate the highest co-operative development in communities where a county agent has been on the field. Of the 650 communities with co-operatives, 86.3 per cent are in counties which have agricultural agents. Of the 1,925 communities without co-operatives, only 64.8 per cent are in communities which have the services of an agent. For all regions the proportions are practically the same. A greater proportion of agents is on the ground serving communities where co-operation exists. Experience proves that in some localities the co-operatives have had no service from the agent, or were organized before he came, while in other places nearly every co-operative active today is the result of his work. It seems that in most cases the agent has been a big influence, as was indicated by the figures presented in the first section of this chapter, showing that agents in Northern and Western States helped to organize 1,988 new local co-operatives during 1920. It may also be a shorter step than some of us think, from the boys' corn or calf club to the co-operative grain elevator or livestock shipping association; from a demonstration on sorting eggs, to a poultrymen's marketing association. The community club, too, discusses marketing more and more.

IT seems that the proportion of farm tenantry in the community does not materially influence the spread of co-operative associations. The following table brings together the available data:

With Farm Tenantry of	Communities With Co-operatives		Communities Without Co-operatives	
	Number of Communities	Per Cent of Total	Number of Communities	Per Cent of Total
1-25%	322	50	1150	59.7
26-50%	165	25	423	22.0
51-75%	84	13	223	11.6
76-100%	79	12	129	6.7
Totals	650	100	1925	100.0

The two groups—those with and those without co-operatives—have about the same proportions of communities with a high and low tenantry. The unorganized group has even a higher proportion of communities with the lowest tenantry. While the difference is hardly great enough to assert very

positively that a higher proportion of tenantry is conducive to co-operative organization, the figures indicate plainly that communities with a very low proportion have not been more frequently organized. It seems that tenantry does not greatly figure. The tenant apparently joins the co-operative, if he does not join some other organizations in the community. That may be because the co-operative serves him in a more vital way. The type of farming may be an influence here, but in regard to this there is no accurate data. Fruit and dairy farming are characterized, for instance, by low tenantry and higher developed co-operation. Truck farming is carried on more by tenants but also has its highly developed co-operation. With the communities from all these farming districts and especially good representation from fruit and dairy communities, it appears that farm tenantry in itself is no especial influence.

THOUGH the figures are not so positive as in some other correlations, it seems that communities with a low proportion of foreign-born farmers have been most frequently organized and that settled residence may be an aid to co-operative development. One of the theories frequently advanced in regard to the formation of co-operatives has been that they exist more frequently where there is a large number of foreign-born farmers, particularly where there is the same religious belief, or among the immigrants from countries of Europe which have been pioneers in co-operation. The data for the 202 counties studied are seen in the following table:

With Foreign Born Population of	Communities With Co-operatives		Communities Without Co-operatives	
	Number	Per Cent of Total	Number	Per Cent of Total
0-15%	421	64.8	983	51.1
16-25%	63	9.8	247	12.8
26-45%	35	5.3	168	8.7
46-60%	33	5.1	170	8.8
60% and over	98	15.0	357	18.6
Totals	650	100.0	1925	100.0

Of the 421 communities with less than 15 per cent of foreign population, and with co-operatives, 115 have practically no foreign population at all. A comparison with the 1,925 communities without co-operatives reveals that only 51 per cent have less than 15 per cent foreign population, over against 64.8 per cent for the organized group. It seems that where there is less foreign population we find the largest proportion of communities organized. A high proportion of foreign-born appears in general to be not an aid to co-operative enterprise. In only one region, the Northwest, is there an exception to these figures. Here the communities with the highest proportion of foreign-born have more co-operatives.

IT has been thought that settled residence makes for agricultural co-operation, that co-operation for a long time succeeded better among European than American farmers because our population has shifted too greatly. Up until the last few decades there has been considerable shifting, and it is still to some extent going on today. We have data on the stability of population and can compare this with the organization of co-operatives.

Per Cent. of Families Resident Fifteen Years	Communities With Co-operatives		Communities Without Co-operatives	
	Number	Per Cent.	Number	Per Cent.
1-25	130	20.0	485	25.2
26-50	102	15.7	439	22.8
51-75	209	32.15	489	25.4
76 and over	209	32.15	512	26.6
Totals	650	100.00	1925	100.0

THE results may be briefly expressed. Considering first the group of 650 organized communities, the table shows that 64.3 per cent of these had over half of their families resident fifteen years or over. Comparison with the group without co-operatives reveals that only 52 per cent claim such permanence of residence. The older communities seem to have been more frequently organized. In the Southern, Pacific and Range regions, the newer community has been organized more readily than the old.

THE AFTERMATH OF SURVEYS

THE charge is frequently made that a survey accomplishes nothing. From one point of view this is perfectly correct. Its only accomplishment is an array of facts and a diagnosis of a situation. Only the will of the people can put the recommendations of a survey into effect. The survey merely furnishes the material which leaders can use to stimulate public action. It is, however, interesting to note evidences that, despite the natural lethargy of the humankind, results of such a study are really utilized.

The outstanding evidence of this fact is in Ohio. Mr. Gill's state-wide study of Ohio under the auspices of the Federal Council of Churches, published under the title of "Six Thousand Country Churches," following the original survey of forty counties made by the Presbyterian Board of Home Missions, aroused a great deal of criticism. The facts, however, carried conviction of sin. The great Methodist denomination concentrated some of its best leadership on the most needy situations and today one of the worst districts in Ohio Methodism has become one of the best. Furthermore, the Ohio State Federation of Churches, through an elaborate state-wide resurvey, and the denominational executives of the state are embarked upon the most significant and far-reaching program of rural religious co-operation that has been adopted in any state in the Union. Thus after half a decade are the rich fruits of the original survey becoming apparent.

Readers of HOME LANDS have already become acquainted with the work and the publications of the Committee on Social and Religious Surveys. All the field studies of the Committee are now finished and, even in less than the year which has elapsed, important results have been achieved.

In one far western county the entire program suggested by the Committee has been adopted. The young people of the denomination to which this county has been assigned by comity agreement are raising the necessary funds for projecting the program, which includes the strategic location of two more resident pastors, the employment of an automobile with a moving picture machine for traveling service and entertainment, some service to lumber camps and the erection of one new church building. In another western county

the churches of the county seat city have made important changes in their ministry to the surrounding countryside and are reaching territories once neglected. In Pennsylvania one county has been interested enough to hold two county-wide meetings to discuss the results, which are to be made the subject of study in the local churches, and is in the process of founding a county federation of churches under the guidance of the State Federation.

In the Middle West the results of the survey of one county have aroused such interest that the State Federation, in co-operation with the College of Agriculture, are arranging for a series of county-wide meetings in the fall in which the social and religious conditions and needs of the state will be considered. In a southern state, the progressive ministers, social workers and college professors have united in an informal county council to attempt to develop a more satisfying rural life within the county. On the Pacific coast, one county has called upon the state denominational officials to cease "dissipating the Lord's money" and Home Mission aid. The County Ministerial Association has seconded this request of the follow-up conference. In this same county, whole communities were discovered, as well as parts of a number of others, which were receiving no religious ministry. The County Sunday School Association, in co-operation with the County Ministerial Association, is arranging for preaching services by town and village ministers in these localities, has organized Gospel teams of laymen to assist in this work and, in co-operation with state agencies, is conducting a home visitation and house-to-house survey of the entire county.

About Modesta, Cal., seven Sunday schools were organized last winter as suggested on Page 72 of "Irrigation and Religion" and a rural parish made up of neighborhood groups is projected.

There is development in other counties but these samples serve to illustrate the truth that, given adequate and far-functioning leadership, it is always worth while to discover those facts which relate to social well-being and upon them to found a program of social progress.

SURVEY VOLUMES SHOULD INTEREST READERS OF HOME LANDS

THE attention of readers of HOME LANDS is called to the advertisement on the back cover of the twelve volumes of Town and Country surveys published by the Committee on Social and Religious Surveys. This is not a "paid advertisement." The space is dedicated to the announcement of the series because of its value and importance to all who are interested in the things which HOME LANDS stands for.

By the time this issue of HOME LANDS appears all but three of these volumes will be published. Taken together they give a bird's-eye view of religious and social conditions throughout rural America. Although each volume deals with the facts revealed in an intensive survey of an individual county or counties (twenty-six counties in all were so surveyed), the volumes include also material drawn from one thousand county surveys made by the Interchurch World Movement, and the counties selected for intensive survey were so chosen as being fairly representative of conditions throughout a given region. Thus it is no mere figure of speech to say that these volumes give a comprehensive view of the religious and social life of rural America.

The volumes are attractively printed and illustrated. The first three listed on the back cover are bound in paper, but the remainder are cloth bound. The prices quoted are the special prices made by the Committee on Social and Religious Surveys with a view to bringing the volumes within reach of the greatest possible number of those to whom they are likely to prove of value. The bound volumes are listed by the publisher, George H. Doran Co., New York, at \$2.50. The Committee is, therefore, selling them at practically cost price.

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